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Published*

1. **E** Laborate Annotations on the Pentateuch. *Fol.*
2. A Treatise of the Sabbath. 4°.
3. A Pattern of Piety, or the Religious Life and Death of that Grave and Gracious Matronels *Jane Ratliff* Widow, and Citizen of *Chester*. 8°.
4. Defensive Doubts, Hopes and Reasons, for the Retainall of the Oath imposed by the sixt Canon of the late Synod.
5. A Monitor of Mortality, in two Funerall Sermons.
6. The Fury of Warre and Folly of Sin, in a Sermon Preached before the Houle of Commons. 4°.
7. The new Query and Determination upon it, by *J. Salmarsh*, published to Retard the Establishment of the Presbyteriall Government, Examined, and shewed to be Unreasonable, Unsound and Opposite to the principles of true Religion and State. 4°.
8. Light for Smoak, Or a Clear and Distinct Representation of a Dark and Confused Book, Entituled, *The Smoak of the Altar*, by *J. Salmarsh*. 4°.
9. Equitable and Necessary Considerations for the Regulation of Arms throughout *England* and *Wales*.
10. Exceptions Many and Just, being an Answer to the injurious Petitions against Tythes.
11. Generall Reasons, grounded on Equity, Piety, Charity and Justice against the payment of a Fifth part to *School* Ministers Wives and Children. 4°.
12. A Petition to the Lord Protector by divers, for the Establishment of themselves and others their Brethren, in their own lives, in the places to which they were admitted, to exercise as Ministers of the Gospel, without Institution or Induction from the Bishop.



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A
DEBATE

CONCERNING THE

English Liturgy,

BOTH

As Established in } the Worship
& } of
As Abolished out of } G O D.

DRAWN OUT IN

Two English & two Latine Epistles,

Written betwixt

Edward Hyde Doctor in Divinity,

AND

John Ley Rector of the Church
of Solyhull in Warwickshire.

Aug. Epist. 174. Pascentio, p. 910.

Veritas vincat nec esse est sine negantem, sine consuetum.

L O N D O N,

Printed by A. M. for Edward Bynster, at the Sign of the
the Crane in Pauls Church-yard. 1656.



THE

LIBRARY

OF

THE



Church



To the Highly Honoured
HENRY SCOBEL Esq;
Clerk to the Right Honourable
THE
COUNCIL of STATE.

SIR,

HE good offices you have often done, for many
godly Ministers, and (by them) to the Church
of God in this Nation, Done, not by the
importunity of Petitioners (spurred on by
necessity) but with the alacrity of your inge-
nious and generous spirit, nor with any, either expectation
or desire of a Fee before-hand, or a gratuity afterwards,
have deeply engaged them, highly to honour you, and bear-
sily to pray for you, so much the more, as they have the
less manifested their thankfulness by any real returns: and
that by your Antipathy to them, not by their oblivion of
them, or unwillingness to tender them to your acceptance;
for (on my Knowledge, divers of them had a consultation
to present you with a joyned testimony of their gratitude,
though not answerable, either to your merit, or their own
minde,

mindes, but I diverted them from that intension, by telling them, (which I had in effect, though not in terminis, from your own mouth) that the success and satisfaction of your endeavours was sufficient content to you, and that you were resolute not to receive any thing, which looked like a Reward for what you had done; and by that little acquaintance and conference I had with your Colleague Mr. I, I had cause to account him your Brother Benevolence towards objects of charity in the like kinde. I will add one observation more, of a subordinate Officer to you both, who notwithstanding his great pains, and quick dispatch of a business of much concernment to the peace and comfort of the Ministry, when a just salary of his service was offered, shut his hands as close against it, and more seriously then any Capochin Frier would do, against an oblation of white or yellow Mammon, tendered unto him. This especially, as compared with the contrary disposition in others, gave me occasion, for a time, to pause upon the comparison of the precedent and present times. 2. To praise God for our happy change for the better, in that particular; and 3. To give this publique Testimony to your Charity and Integrity, in the name of my self and of many of my Brethren, whose Benefactor you have been; as the Right Honourable Senators of the Court our Patrons; and his Highness our Protector, of whose favour, some of us happily would not be found altogether unworthy, if what we have done and suffered for the Service and Safety of the Publique, were as well known, as the benefit and countenance we have received from our Superiours, either while the long Parliament sat, or since (as too long) it was put to a Nonplus. But the relation of this will neither sort with our modesty to write, nor with your many and ponderous employments to read, who have fewer spare minutes, then most others have

have spare hours or daies; therefore (leaving these Pole-
micall Papers to your best leasure for perusal) I will only
take leave of you, with the application of the praier of
Nehemiah for himself, to your condition and ours, The
Lord your God and ours remember you, and wipe not
out your good deeds which you have done for the
House of your God, and the Offices thereof: *This is the
sincere and hearty Prayer of,*

Solybu,
June 18. 1656.

Sir, Your most faithfull,

affectionate and humble servant,

JOHN LEE.

THE



THE
P R E F A C E

TO THE
Prudent and Impartiall
R E A D E R ;

Shewing the Causes of Penning and
Publishing the English and Latine Letters
following, reciprocally writt'n betwixt
Dr E. H. and my Self.



O the Reader, who is so prudent, as not
to judge before he well understand the
cause before him, and when he doth under-
stand it, will be so just, as not parti-
ally to sway his sentence on the wrong
side, I shall give an account both of the writing, and
of the publication of these Papers, betwixt Dr H. and
me: And my account is this;

* Of that Let-
ter see the end
of the Preface.

When I received his calumniatory * Letter, bearing
date *Novemb. 14. 1645.* I presently penned an An-
swer to it, not resolved (at first) to make any other
use of it, then to ease my minde, and to spread his ac-
cusation,

cusation; and my clearing before the Lord, with my prayers to him, to take my Innocency into his protection, and to rebuke my adversary, that the sense of his sinne might so affect him with sorrow and shame, as to move his heart to heal me, with the same hand wherewith he had wounded me. But when I perceived he was rather animated by my forbearance of a refutation of him, to continue his contumelies against me, (as I was informed by such as well knew it) than any whit mollified towards any hope of amendment, (for which I had waited a competent time) I thought it requisite to make him such a return, (though but private) as might tend to the conviction of him, in his unchristian dealing towards me, though I had little hope of his conversion to any Christian accommodation with me.

Yet, having other business in mine hands, of greater moment than a monomachy betwixt the Doctor and me, I found my self not at leisure to review, (with due advisedness) what I had written, and to transcribe a corrected Copy for his reading, untill I saw my silence brought upon me such prejudices as were too many, too weighty, too publique to be remedied by a private Apology: For

First, I was told, by a man of note, (an immediate ear witness of his words) that at W. (in the presence of himself, and some other * Learned men) the Doctor bragged that he had publicquely offered me Disputation, and I durst not undertake it, and that he had written a Latine Letter to me, and I answered him not, at which time yet he confessed, that I read a Paper to him in Latine, but he heard no more of it.

Mr. B.
Mr. F.

Secondly, That both waies, by his Tongue and Pen he had provoked me to a Scholasticall encounter (though I could not hear about what) and that I durst not undertake him, whereas the truth is,

1. That though he put forth now and then, some passionate flashes, shewing his dislike of the Directory, and his desire that the Service Book might be restored to the honour it formerly had in the Service of God throughout the Churches of *England*, yet in a deliberate and regular way of debate, I began with him, not he with me, as my Letter to him, and his Letter to me will manifest, which I have set down word for word at the end of this Preface, and upon his Letter I have made such and so many Animadversions as it requireth.

2. That he never made me any such offer of Dispute in Latine, nor do I think the Gent. that heard him, and knew my daily Office in the Assembly for examination of Ministers in that Tongue, did either believe that he was so indiscreet as to dare me in that sort, or if he were, that I was so faint-hearted, that I durst not answer his challenge with the weapon he had chosen.

3. When having heard of this Thraſonickall Bravado, I told him of it, he utterly denied it, yet I feared, though he belied me but once (for that particular) he belied himself twice: first in saying of me what he said not, and then in unsaying that to me, which he said to others before: for I rather think he would vent a vain brag of himself against me, so far out of my hearing, then that he who related it would misinform me of him, having no temptation at all thereunto: and therefore I conceive this self-contradiction

dictation came from hence, he was so immodest as to
sain a challenge (where there was none to gain say
him) but not so impudent, as with an iron sinew, or
brow of brasse (as the Prophet *Isaiah* saith of some,
Isa. 48. 4.) to stand to a falsehood before his face, that
was able to confute him.

4. For his writing to me in Latine it is true he
did so twice; but it was in such sort, that no man
of judgement (who had read both his Papers) would
think either of them in themselves worthy of an an-
swer, especially the later, it being a meer extravagant
excursion from the matter of debate betwixt us: and
for the former, because it contained somewhat con-
cerning the Question wherein we were opposites,
though but little, for most part of it was taken up
with bitter invectives (wherein I had my share of
suffering with my Letters) I made an Answer to it
for their Apology, as well as for mine own, in the
same Language wherein it was penned, and brought
it with me to *Wall*, where we met, and read a good
part of it unto him, to which he said nothing but this;
I see you can write in Latine: and I had left the Copy
with him (at that time) but discovering divers gross
errours of the transcriber, in that I read, and fearing
there might be many more in that I read not, I took
it back with me to have it corrected by the same
hand that wrote it, but mine *Amanuensis* leaving me
sooner then I looked for, I laid it aside, having no
purpose to proceed any further in it, unless some new
occasion invited me to it, as of late it did, when di-
vers of my Religious and Learned friends pressed me
(with much importunity) to publish what I had pen-
ned, as a necessary remedy against the Doctors re-
proaches

proaches of me; which they conceived were most current among them which knew me least, yet some also, who were well acquainted with me, and professed much respect unto me, (before these unhappy times of great defection of friends and exasperation of adversaries) estranged themselves from me, and sided with him in misapprehensions of me, because he was so obstreperous and I so silent. Notwithstanding, had he confined his detamations to an Exotick tongue, as most would have taken the less notice of them, so I should have taken the less offence at them, nor should I have had so urgent an inducement (as now I have) in this manner to make mine Apology against them; or could he have seen any time to take up and give over his malevolent mis-representations of me; I should have exercised the patience of mine ear, towards the petulance of his tongue for a longer time; but as *David* complained of some such adversaries, *Psalm 35. 15. He ceaseth not to tear me,* with such traducements as he conceiveth may render me most odious to good and ingenuous men, as I have been informed by divers, who had no ill minde or end towards him, and were doubtfull what to do concerning what they had heard (fearing concealment of the truth might further wrong me, and the telling of it would not a little grieve me) and I had the more cause to beleieve them, because a very little while ago he set upon me with that stale unfavoury calumny, *That I snatched his Living from him before he was orded*, though as oft as I heard it (which was too oft for a good man to have spoken, had it been but once, because it was notoriously false, too oft for a wise man to have uttered, had it been true.)

And

And it is not to be doubted but he was more forward, and more frequent in his false accusations of me behind my back, than in my presence, especially in places where he had a design to promote his own profit, (as at the Committee of the County of B. sitting at R. he had) where by his misreport of me to a Gent. of the Committee, he so farre incensed him against me, that in stead of understanding my cause, and doing me Right, he would not vouchsafe to hear it, but dealt with me rather as a professed enemy, than an equitable Judge, loading me with reproaches, which if they had been true, did not put me out of a capacity of an upright hearing of what I had to say for my self, nor of receiving an award (as the merit of it did require) from him as well as from others, who as joynt Commissioners, were authorized to hear and determine the difference betwixt the Doctor and me. To that passionate and partiall man I made such a reply (when he was in Office) as mine innocence needed, and his injustice deserved.

This was it which (together with the forementioned perswasion of my prudent and well-affected friends) turned the scale of my doubtfull deliberations, for what I was to do in mine own defence; which put me upon a firm resolution, to publish a true and just Vindication of my self, both against the Doctor and the Gent. (whom he misguided, to such harsh and injurious dealing with me) though principally against the Doctor (as the Authour and mover of such misconceits and reproaches as the Gent. poured out upon me, both in publike and private: And so I shall first take the Doctor to task for his traducements of me, especially such as he cannot deny, since I have them under

his own hand in the Letter forementioned, which I have resolved into the severall parts thereof, and refuted them particularly; that done I endeavoured so to undeceive the Gent. so farre, as to make the Doctor and my self better known unto him, then yet either of us are, and I hope (upon the rectifying his judgement) he will take more offence at his own credulity towards him, and contumely against me, than at my Apology for my self against them both, whereto I am necessitated, unless I will betray my Innocence by the implicit guilt of consenting silence, and so lie patiently under an open scandall, from which my conscience, my Calling, and my engagement to the publique service of the Church and State, do joyntly both allow me and oblige me, to acquit my self, which now is the business I have in hand, and I shall begin it with my first Letter to the Doctor, and his answer thereto, upon which I have made Animadversions, and subjoyned them to it: But for the Refutation of his calumnatory Letter, dated *Novemb. 14. 1649.* and noted at the beginning of this Preface, and for mine Apology against the reproaches of the cholerick Committeeman forementioned (though they be both ready for the Press) I shall upon an especiall reason suspend their publication untill another opportunity.

The Contents of the Book.

THe Preface, shewing the Causes of Penning and Publishing the English and Latine Letters following, reciprocally written betwixt D^r E. H. and my self.

My first Letter to D^r H. concerning his immoderate Zeal for the Service-Book, with a motion to debate our difference about it.

D^r H. his Answer to that, declining the Debate, with Cautions and Concessions.

Necessary Animadversions upon his Letter, divided into severall Sections.

SECT. I.

Three Reasons referring chiefly to the Doctor, why his English Letter was not presently answered: His mistake about the word Seraphicall, the sense, rise, and use of it.

SECT. II.

His Error (in calling Bonaventure a Seraphicall Zealot, because he castigated the Greek Church) refused, and the right Reason shewed, why he was so called.

SECT. III.

The Doctor justly termed a Seraphicall Zealot for the Service book, his absurd Elogium of it, and Calvins Censure upon it.

SECT. IV.

The Service-book served not for distinction of the Reformed Churches from the unreformed, as the Doctor saith: Too much conformity in it to the Romish Breviary, yet it passed in the first Parliament of Q. Elizabeth, and why it did so.

SECT. V.

The Service-book not cast out by the Parliament or Assembly

as a menstruous cloth, as the Doctor insinuateth, but laid aside with honourable remembrance of the composers of it, and with approbation of the Book it self in divers respects.

SECT. VI.

The Doctor alloweth the laying aside of the Service book, so farre as justifieth the Parliaments and Assemblies removall of it, by the example of Hezekiah's breaking of the Brasen Serpent; yet wish some mistake of that story.

SECT. VII.

The constancy and ingenuity which the Doctor assumeth to himself (if he had been an Assembly man) acted by those who were chosen in that service.

SECT. VIII.

The removall of the Service-book, as before shewed, is neither Sacriledge, nor just cause of Scandall, as the Doctor suggesteth.

SECT. IX.

A set or composed form of Prayer, how farre lawfull or needfull: The ridiculous Devotion of a meer Reading Curate.

SECT. X.

The Doctors pretended moderation and modesty concerning the Service-book, and his denied seeking to defraud me of the peoples favour, Confuted.

SECT. XI.

He desires no entercourse by Letter with me, untill he be removed out of the County, upon pretences false and frivolous.

SECT. XII.

How the Doctor will take me for his Oracle, and have more free approach to me, when he is gotten farther from me: How preposterously he prefereth temporall interests before spiritmall: Mistakes velitations for less then differences: His Epiphonema flat and feeble like the premises.

My

Additions and Corrections.

1. **T**He Catalogue of the Authors published Dissates, being made without his knowledge is defective, in some Particulars.
So that to the
12. forementioned should be added.
13. An after reckoning with Mr *Salmarsh*, being an answer to his last Paper, which he calleth the end of our Controversies, in 4^{to}.
14. A comparison of the Oath of the sixth Cannon of the last Synod of Bishops, and the protestation set forth by the Parliament, in answer to a Letter of Mr *Pedant Harlow*, in 4^{to}.
15. An attestation of the Ministers of *Cheshire*, to the testimony of the Ministers of the Province of *London*, against Errors, Heresies, and Blasphemies, in 4^{to}.
16. A compleat account concerning the proceedings of the fourth Classis *London*, with Mr *Symonds* touching his admission, to a publique Lecture within that Classis, in 4^{to}.
All penned by Mr *Ley*, though Seven of them without Name, or with other Names then his.

II. In the Epistle Dedicatory.

- p. 2. l. 8. after the word Brother, add *in*.

III. In the Preface to the Reader.

- p. 3. l. 17. for my Letters, read many others.

- p. 3. l. 20. for *Wall*, read *Wallinford*.

IV. In the first English Letter.

- p. 1. l. 10. for Tuesday, read Thursday.

V. In the Animadversions.

- p. 11. Sect. 3. l. 8. for that, read *is*, and within 6 lines of the end of the same Page, for that, read *is*.

- p. 12. l. 10. after *Clements*, blot out the word then.

- p. 21. the last line, for words, read Prayers.

p. 28. Sect. 1. 1. 8. for you, read me.

p. 33. D. *Hys* Latine Letter beginneth.

p. 38. M^r *Leys* answer to it in Latine beginneth.

Though neither of them have the Title of the Writer set before it.

VI. In M^r *Leys* Latine answer.

p. 40. l. 9. 10. he promifeth to note with Arithmetical Figures the lines of the Doctors Letters, when he taketh any thing out of them, (which though he did it in his own Manuscript it could not be so well done in the Printed Copy,) nor was it very needfull, since the Letters cited are so short.

p. 40. l. 18. for *Pusici*, read *Publici*.

p. 44. l. 3. blot out *esu/modi*.

p. 48. l. 6. *co*, read *Ea*.

p. 51. l. 14. *ante finem*, for *hujus/modi*, read *Unius/modi*. & l. 16. for *recipis*, read *recipio*.

p. 53. l. 7. for *Cosellus*, read *Cosellus*.

p. 55. l. 21. after the word *illu*, add *diabolum*. & l. 23. after the word *Causius*, add *e*.

p. 62. to the Superfcription, after the words *fecisse scio* add *es*.

JOHANNES: LIT.



*My first Letter to Dr H. concerning his
immoderate zeal for the Service-
Book, laid aside by the
Parliament.*

S I R,

YOU have (oft in my hearing) exprest your self a *Seraphi-
call* zealot for the Service-book, and sometimes (especially
at our last meeting Tuesday evening, *Feb. 26.*) profest your self
a *resolute Champion* for it, and a *stout Antagonist* against the
Assembly of Divines at *Westminster* for advising the Parliament
to put it out of Office in the solemn administration of Divine
duties; in whose defence if I had not been your *Johannes ad op-
positum*, I had by my silence betrayed the truth and trust repo-
sed in me, though then I lacked leasure (being to make prepara-
tion for the Fast on Tuesday following) to draw out the de-
bate towards a desirable issue.

That business now over, my thoughts have returned to the
Theme (which then we had in hand) and called to minde our
light velitation about it, and induced me to desire that (passing
by the eruptions of your passion) I may fix upon somewhat
which you will own (as the dictate of your Reason) in the dif-
ference betwixt us.

You then touched upon two Heads, which seemed to me to
be your *summa genera*, under which you intimated many sub-
ordinate and particular Arguments, those two were *Sacriledge*
and *Scandall*, in Excommunicating that Book from the service
of the Sanctuary, which you took upon you to prove, and that
rather in *Latine* than in *English*, as if you were loth to let the
common people know, either the weakness of their judgements,
or the wickedness of their hearts, who have so much opposed

that *excellent piece* (as you take it) of *publick Devotion*: And yet I cannot but think, by what I have heard from your mouth at first, and from others (at the second hand) that you endeavour (all you can) to ingratiate your self and your Ministry with the people, especially of Br. and to expose me and mine to mis-concept and contempt by your Religious observation of it, and my sacrilegious (as you would have it thought) aversion from it.

For which cause, I thought it my part so farre to appear in a way of Justification of the Parliament, the Assembly and my self, as to tell you, that if you would (in writing) either make an Apology for that Liturgy, as no way faulty, and alway necessary to be continued in the Church of *England*, or an Antilogy against all conceived prayer without a set form (which I took to be your Tenet when I last talked with you) I would return you a modest and ingenuous answer (under my hand) in the same language you pleased to use, whether *Latine* or *English*, and whereas you pretended some peril (in that undertaking) by opposing the Parliament; I proposed unto you a secure course for your self, by confining your contestation personally to me, and setting down your exceptions (whether with your name or without it) rather as an *inquisitive Sceptick*, then as a *definitive Dogmatist*, which now I intreat you to do, and if therein I may prevail with you, you may perhaps take me off mine intendment for a publick vindication of my submission to Authority in the dis-use of that form of Prayer, or may occasion a more full satisfaction in performance thereof; for either of which I shall remain,

Your respective and

thankfull friend,

Friday March 1.

1649.

JOHN LEY.

D. H.

Dr. H. his Answer to my first Letter.

Sir,

WHiles I was reading yours to me, to see if it required an Answer, your messenger went away, or else I had sent my respects to you presently, though not my Answer till another time: I say then, that the Title of Seraphicall belongs to those new Bonaventures, who took upon them to castigate all other Churches, as he doth the Greek (in lib. 1. sent. dist. 11.) and with less Reason, though with greater Insolency; but a zealot I am, and desire to be for that publick worship of God, which I conceive most for his glory, and for his peoples good: And truly Sir, such was that of our Service-Book, once thought to be (by the consent of our selves and all other Protestants) so that in our late Discourse I might very well say, It would very much have troubled my conscience (as it hath since troubled the Church) to have been an instrument of casting that away (as a womens cloth) which was for many years the Church of Englands chiefest Robe, both for Ornament among the Reformed, and for Distinction against the unreformed Churches: And if any Divines of the Church of England ever gave their advice for its opprobrious rejection, they must shew a good reason, why they altered their own judgement, before they may hope to have any powerfull influence upon mine: If I had (in the use of that form) served God without my conscience, I had been an hypocrite; and how can I then now scorn and revile it against my conscience, and nor be an Apostate. To lay it aside is one thing, to revile it another: Thus a pious Hezekiah may do, if he think it a Nabulthan, but this desires only a Rabshakeh: That may be one of obedience, this only one of peevishness, or some worse principles: Surely Sir, I must needs still say (but now it is too late to say it, save only to yourself) that had I been of the Assembly, I should have showed so much constancy to my self, as not to have easily changed my judgement, and so much ingenuity towards others, as not to have

have subdolosly concealed it: I should have propounded some considerations before they had determined, though now I propound no Objections after their determination: And my Considerations would have been specially those (which you do intimate) of Sacriledge and Scandall, for it could not but have seemed to me sacrilegious, to rob God of his worship, and it could not but have seemed scandalous to rob him of that worship which he had once solemnly devoted to his Sanctuary, and as solemnly practised in it.

These I might say would then have been my Considerations, but I do not say they are now my Objections, yet happily they may be so to your self in private hereafter, if you will faithfully promise me first your privacy, then your satisfaction, I shall then follow your advice, and propound only my doubts depending upon you only for their solutions, whereby you shall have this priviledge over me, to make me your servant, if not your convert; and I shall have this priviledge over my self, to see my errors ill maintained if not amended; I shall likewise desire to have no gall in my ink, and I hope to finde none in yours; yet must crave leave to say, That your making me a candidate of the peoples applause (by endeavouring to expose you and your performances to their dislike) savours of too much bitterness, if you do not believe, and of too much credulity, if you do, for which cause I shall not desire any such interchange of Letters, whiles you are among those who have sworn themselves into an antipathy against me, or I among them who seem to have a sympathy with my Religion: for the first may increase more jealousies in you, the later may raise more imputations on me: But after my removall out of the County (which at this instant takes up much of my thoughts and time) I shall be glad I may have free approach to such an oracle as your self, and will not want good advice for want of asking it: Only first let temporall interests be fully settled betwixt us, then our spirituall veltations (for I will not call them differences) will begin with the greater freedom continue with the lesser prejudice and conclude with the least inconvenience; which must be a special proviso and care of,

S I R,

Your humble servant,

E.H.

NECES.



NECESSARY

ANIMADVERSIONS

Vpon the precedent Letter of the Doctor.

SECT. I.

Three Reasons referring chiefly to the Doctor, why his English Letter was not presently answered: His mistake about the word Seraphicall, the sense, rise, and use of it.



O this Letter I made the less hast to return an Answer for three reasons.

Sect. 1.

1. Because the Doctor professed an unwillingness to hold an intercourse with me by Letter while he remained in this County.

2. Because a good part of it was a kinde of retraction of what he had said, and for that (within a while after) I expected to speak with him again, to know where his minde would settle, for (comparing his preecedent speeches and writings together) he seemed to me to fluctuate very much, not only in his passion, but in his opinion.

3. Because (notwithstanding his negative resolution forementioned) (about fourteen daies after remaining yet where he was before) he sent me a Latine letter, to which I made answer in the same language, and in that I brought as much of the English Letter, (having translated the matter of it into Latine) as I took to deserve either Censure or Answer.

I had not then a thought of publishing any thing of either, yet since I find cause to do so, I conceive it also convenient to make some Animadversions upon the most material parts of his English Letter, in English (as I have done to his Latine Letter in Latine) which I shall now apply to the Doctor in the second person, as directly written to him as my first Letter was, in these words, *Sir, you have oft in my hearing expressed your self a Seraphicall Soule for the Service-book: To which you Answer, That the rite of Seraphicall belongs to the same Bonaventures, who took upon them to castigate all other Churches, as he doth the Greek* (in lib. i. dist. ii.)

D. H.

Animadv. I.

^a *Saraph incendit, accendit, succendit, uffit, aduffit, combusit, cremavit igne.* Schindl. *Pemaglor.* col. 1948. ^b The life of the Seraphicall Father *S^t Francis*, Vol. 2. Part. 2. Of the lives of the Saints written by *Alphon. villeg.* p. 169, 171, 173, 186, 187. ^c Vol. 1. Of the Lives, &c. gathered out of *P. Ribadineira & Alphon. Villeg.* Part. 2. p. 361.

^a *Ubi sup. ad lit.*
^b p. 178.

^c *Ibid.* p. 186,
187.

^d *Ibid.* p. 190.

^e *Ibid.*

By that you say *Sir*, you seem not to understand, or not duly to consider the sense and use of the word *Seraphicall*, which ariseth from an Hebrew Root, signifying an height of heat, even to burning. It was given *per Antonium* to *S^t Francis of Assisum* (the Founder of the Minorite Friars.) There was another *S^t Francis of Paula*, (who had not the honour of that Angelicall appellation) and he of *Assisum* was called *Seraphicall*, for the zeal and fervency of his spirit and actions: as ^d when he renounced all his right of inheritance, strips himself of all his cloathes, unto his shirt, and gave them to his father, saying, *Untill this time I have called thee father, but from hence forth I will acknowledge no other father, but our Father in heaven.* ^e And when in zeal he went to preach in France, Spain, Egypt, and Syria, among the Infidels, that he might obtain the Crown of Martyrdom: And he was so called for the Seraphicall vision they write he had, of the likeness of the six winged Seraphim burning with fire, and casting beams glittering exceedingly, which descended with great swiftness, and drew near to the place where he was, and between the said wings appeared the figure of a man crucified, whereupon he fraintwisted, (as the Friars tell the tale) fell into an Extasie, as usually he accustomed in the meditation of the passion of Christ, so which he was devoted more then can be expressed. And as they say, (*Quiaque*) they faine a metaphosis, telling of a transformation of him into the similitude

of

of Christ, the figure of his blessed wounds remaining imprinted in his flesh: Of him the Friars Minorites were called Seraphicall Brethren, or Friars of the Seraphicall Order. Thence is it that ^b Erasmus puts the title of *Exegnetia Seraphica*, upon one of his Dialogues, wherein he discovers the pretended zeal and reall hypocrisie of the *Franciscan Friars*.

Erasm. Collog.
ap. 702. ad p.
729. adis. men.

SECT. II.

His Error (in calling Bonaventure a Seraphicall zealot, because he castigated the Greek Church) refused, and the right Reason shewed, why he was so called.

NOW for your *Bonaventure*, whom you would have to be entituled a Seraphicall zealot, because he did castigate the Greek Church, if you mean by castigating the Greek Church, 1. The opposiing or refuting of the errors of the Greek Church, especially in respect of their opinion of the Procession of the holy Ghost (whereof the Schoolmen dispute in the first Book of *Sent. dist. 11.*) he should not more be called a Seraphicall zealot for that, then many others who did the like, as well as he. 2. If you mean that *Bonaventure* did chastise the Greek Church with more vehemence and fierceness of Spirit than other Writers did: I answer,

1. That cannot be proved, for though he accounted the Greeks in his time more erroneous then their Ancestors, from ^b *Damasen* (who flourished in *An. 730.*) downward, called them an accursed offspring of their progenitors, adding to their

dicimus a filio quia Græci non confitebantur nec tamen negabant. Bonav. in 1. Sent. dist. 11. q. 1. Tom. 5. Operum Romæ Excus. An. 1588. Ex hypogr. Vatican. Damasæn. docet spiritus sanctus non procedere ex filio sed per filium Damasc. de Orthod. fide l. 1. c. 11. Sed modo eorum maledictæ progenies addidit ad paternam clementiam & dicit quod non procedit a filio nisi temporaliter. Ibid.

parents.

Sect. 2.

1. Pet. Lomb. l. 1. dist. 11. p. 66. Aquin. para. 1. q. 36. art. 2. ad prim. q. 2. q. 36. art. 2. corp. artic. Scot. l. 1. dist. 11. q. 1. vol. 1. p. 209. Dom. Bannes in prim. part. Th. art. 1. q. 2. Tom. 1. p. 376. 377. Estime in 1. Sent. dist. 11. scilicet 2. p. 57. & p. 59. Bell. l. 2. de Christo c. 22. Tom. 1. p. 135. col. 2. & p. 139. col. 1.

*Non dicit
(sic Damasc.)
quod spiritus
non sit a filio
sed dicit non*

parents' madness (who were wavering, neither confessing nor denying the Procession of the holy Ghost from the Father and the Son) but holding, That the holy Ghost had only a temporall procession from the Son; and for ^m this (saith he) the Church of Rome dooms them hereticks and schismaticks. Yet the worst he saith of them he saith not in his own Name, but in the Name of the Roman Church.

So that he should be called a Seraphicall zealor, for that, no more than the Pope or any Cardinall, or Bishop, or Doctor of the Church of Rome, who gives his consent to the Popes Excommunication of them, and they were Excommunicated by Pope Martin, as is remembred against them in the ^a second Council of Lions. The truth is, as the Greek Nation had but an ill name of old among the antient Romans, so since Damas-

^a Concil. Lugd.
2^d Anno 1274.
Fr. Long. Syn.
Concil p. 842.
col. 1.

^o Odium levium Gracorum, Cicer Orat pro ligar. fol. 225. ^r Eidem nunquam ista Natio coluit. — Unde illud da mihi scitmentum minimum, Cicer. Orat. pro Flacco fol. 141. b. ² Invenio in Gracorum more biberetur — poscent majoribus poculis. Cicer. off. 3. in verrem fol. 29. a. ³ Concil. Lateran. 3. c. 4. Tom. 7. Concil. edit. Bin. part. 2. p. 808. ⁴ In tantum Graci caperunt abominari Latinos ut si quando sacerdotes Latini super eorum celebrassent altaria non prius ipsi sacrificare volebam in illis quam ea tanquam per hac inquinata lavissent. Ibid. c. 4.

verse to them, that they would not consecrate upon their own Altars, after the Latines had used them, untill they had washed them.

¹ Baptizatum etiam a Latinis & ipsi Graci rebaptizare ausu temerario presumebant. Ibid.

² Alph. Pilleg. the Life of Bonav. Vol. 2. of the lives of Saints, part. 2. pag. 47.

³ Concil. Lugd. 2. Fr. Long. Syn. Concil. pag. 841. Col. 2.

And the children which the ¹ Latines had baptized, they baptized again. And in the second Council of Lions, Anno 1274. (to which ² Bonaventura was sent by Pope Greg. 10.) though the ³ Emperour Paleologus brought his Greeks

to the Council, and they therein consented to the Latines (in the Article, touching the procession of the holy Ghost, from the Father and the Sonne) and submitted themselves to the Roman

Roman

Roman Church: yet as they had been so fickle and false (in what they undertook before that time) as to turn and revolt from what they had professed, no fewer then thirteen * times, so it is not unlikely but that after this Council (when Bonav. was dead) even to the Council of ⁷ Florence, An. 1438.

* Tertiâ decimâ vice Græcos deficientes — Concil. Lugd. 2^a. Fr. Long. Sum. Concil. p. 842. 7 Concil. Florent. Tom. 8. Concil. Btm. ap. 553. ad p. 1038.

(when the Latines and Greeks were again reconciled) there were many breaches betwixt them, which might make many Romanists as great Seraphicall zealots against the Greeks, as ever Bonaventure was, yea or as those before his time, * who used the Greeks more inhumanely at the taking of Constantinople, then the Saracens did the Christians at their taking Hierusalem: Therefore you have no reason from Bonaventures zeal against the Greek Church, to call him a Seraphicall zealot, as by a speciall Title, yet a zealot he was, and Seraphicall too, and might well be called a Seraphicall zealot, (not as you mistake the reason of title) but for such as these: Because,

* Nicet. (boni-
tes lib. de Isaac
et filijs alien.

1. He was of the Order of the ^a Seraphicall Father St Francis, to whom that denomination was principally appropriated.

* In the Life
of Bonav. by
Villeg. Vol. 1.
part. 1. p. 42.

2. He was not only of this Order, but devoted to it by especiall vow of his mother, confirmed by miracle, for being sick (when he was a childe) she vowed (if he recovered) to give him up to be a Franciscan Friar; God heard her prayer to the admiration of the Physicians: (as the writer of his Legend recordeth) and she made good her vow.

3. He was when he came out of his minority (though still a Minorite-Friar) a great zealot for the honour of his Founder St Francis (and of his Order) For,

1. He wrote his Life.

2. He wrote of the six wings of the Seraph.

3. A declaration of the rule of the Minorites.

4. Two Apologies against the calumniators of the Franciscan rule.

4. Because, as Seraphicall St Francis himself, & preached not with eloquent words, and worldly wisdom: but with much fervour of spirit, (as the Romanists write of him (so did Bonav.

* The Life of St Francis by Villeg. vol. 1. part. 2. p. 182. 4 Tom. 7. opusculum Bonav. par. 3. 5 Ibid. Tom. 8. opusculum part. 4. opusculum. 6 Ibid.

* The Life of
St Fr. by Villeg.
ubi supra in c.

Divine service with it; and have spoken of it rather as Honorable, then but tolerable, and that for a time; as *Calvin* did off the *English Liturgie* (saith he, writing to the exiles at *Frankford*) as you describe it; I see many tolerable toies, trifles, follies, unfitnesses; take which word you will to express his. Latine word *ineptia*, you will have as much ado to gloss or dress it up into an Ornament, as to make a Silver Pen of a Goose quill; unless you adde gilding unto it, or some other decking of the Artificer upon the leaves and cover.

But to save you that needless labour, *Calvin* presently expresseth what he meaneth by these two words *tolerabiles ineptia*, viz. *That the Liturgie was not so pure as was to be wished, yet what faults could not be corrected the first day.* (since they contain no manifest impiety) they were to be tolerated for a time; yet so, that we must (saith he) that the Learned, good and grave Ministers of Christ do endeavour beyond it; to finde out some what more refined, more pure, more free to compose a new form of prayer, which may be made up or fit for the use and edification of the Church: and saith, he knows not what to think of them to whom the dregs of Popery are so delightful, as not to be pleased with a change for the better: Nor have they any other cause of quarrell (saith he) but because they are ashamed to yield to better men, and better things.

SECT. IV.

The Service-book served not for distinction of the Reformed Churches from the unreformed, as the Doctor saith. Too much conformity in it to the Romish Bre-variary, yet passed in the first Parliament of *Q. Elizabeth*, and why so.

FOR your third word, *distinction*, that is as ill applied to the Service-book, as the two former, for how serves that for

Sect. 4.

a distinction of the Reformed against the unreformed Churches? If you call those unreformed Churches that have it not, you speak a new Dialect of your own, and as naught as new; wherein all Orthodox Protestants will be against you: If you mean by unreformed, those who are most unreformed, viz. the Roman Churches, the distinction was not so great, either in K. Henry the 8th his time, or K. Edw. the 6th his time, or Q. Elizab. time, as it should have been: Not in K. Henry the 8th his time, for then ° Card. *Quignonius* at the request of Pope Clem. 7. then made the Popish Missal liker the English for a great part, then it was to the Roman Breviary: Not in King Edw. the 6th his time, for when the Rebels were up in Devonshire, for the restitution of the Mass and other Popish matters comprised in severall Articles: To that of the Service-book, (which was one of them) the Kings answer was, *As for the Service (in the English tongue) is both manifest reasons for it, and yet (perchance) it seemeth to you a new Service, and is indeed none other but the old, the self-same words in English, which were in Latine, saving a few things taken out, which were so fond, that it had been a shame to have heard them in English, as all can judge that do report the truth.* Not in Q. Elizab. time, for Pope Paul the 4th would have allowed of the Service and Liturgy, set out by her, *if she would have received it by his authority.*: And for the English Service, as it first passed in Parliament, it was not such as was desired by the best, but such as could be obtained of the worst sort of Protestants, who made the major part in the first Parliament of Q. Elizab. and who were so superstitiously devoted to that form of Service, that the Book would not have passed, if it had been so Reformed as it should have been: We have just ground for this conjecture out of the Conference at Hampton Court; where (upon the debate betwixt King James and others, about the womens Baptism by warrant thereof) the King urging and pressing the words of the Book, said, *they could not but intend a permission of women so to do*, the Bishop of Worcester said, that (indeed) *the words are doubtfull, because otherwise, perhaps the Book would not have passed in the Parliament*; and for this he cited the testimony of the Archbishop of York,

Why

• *Præfat. ad Paul. serv. in Brev. Roman.*

• *Fox Martyr. Vol. 2. p. 667. Col. 2. n. 20.*

• *Dr. Andr. Torr. secti. p. 142. C.*
• *B. Morin in his Protest. Appeal. l. 5. c. 28. Sect. 4. p. 680.*

• *The first daies conference at Hampton Court p. 14.*

Why then should those who have power to Reform what is amiss, be confined to such a form of service as this? which had it been a perfect masculine issue, they who should (as our wives) have holpen to bring it forth, would have been ready to strangle it in its birth.

Yet such as it was, with all its faults and defects, they gave their Vote unto it: but those who were truly wise and godly, never meant to set up their rest with such a Reformation: For it was both irreligious and unreasonable which some Prelates projected, viz. instead of proficiency towards perfection, to make us retrograde, to the state and stature of our Churches minority, and they might as well put down preaching, and bring up Homiles, and meer reading Ministers again, as make that form of prayer a standard to our publique devotion.

Now for that you say in your Latine Letter, where you call the Service-book you lent me (before my Library was brought to Br.) the *most glorious household staff of your father, which you say is precious in your sight, and so shall be for ever.* Methinks you honour that Book so much, as you must imply no little dishonour to your father, as if he had not a Bible in his house, and no less dishonour to the Bible, if he had it, and yet that were not in your eye a more glorious piece of household staff, then the Service-book was.

But though neither the Parliament, nor the Assembly did either admire or adore it, as you did, it should not have been so contemptuously used as it was, to use your own words.

SECT. V.

The Service-book not cast out by the Parliament or Assembly as a menstruous cloth, as the Doctor insinuateth, but laid aside with honourable remembrance of the composers of it, and with approbation of the Book it self in divers respects.

I*t would have troubled my conscience, to have been an instrument of casting it away as a menstruous cloth. And if any*

Sect. 3.
D. H.

Dispute of the Church of England gave their advice for its approbation, they must shew a good reason why they altered their own judgement, before they may hope to have any powerfull influence upon mine.

Animado. 3. Who they be (if any Divines at all of the Church of England) who cast away the Service-book as a menstruous cloth, or gave advice for its opprobrious ejection, I know not, sure I am that I am none of them: and for my Brethren of the Assembly, they have at large, with much candor and fair dealing (though for that they have not been fairly dealt withall by some) expressed their sense, both of the Compilers, and of the Book it self: Of them they speak very honourably, for they say, In the be-

** In the Preface before the Directory. p. 11*

ginning of the blessed Reformation, * our wise and pious Ancestors took care to set forth an order. Sec. Afterwards their words are, That what they did in laying aside the Service-book, was not from any love to novelty, or intention to disparage our first Reformers; and whom we are persuaded, (were they now alive) they would joy with us in this work, and whom we acknowledge, as excellent instruments raised by God, to begin the purging and building of his House; and we desire that they may be had of us, and of posterity in everlasting remembrance, with thankfulness and Honour. *Ibid. p. 6.*

And of the Book it self, they say, That it occasioned many godly and learned men to rejoyce much in it at that time it was set forth, because the Mass and the rest of the Latine Service, being removed, the publick worship was celebrated in our own tongue: many of the common people also received benefit by hearing the Scriptures read in their own language, which formerly were to them as a book that is sealed. So Preface p. 1, 2, the worst they say of it comes from the abuse, and the worst abuse is, That it was made no better then an Idol, by many ignorant and superstitious papists who pleasing themselves in their presence at that service, and their idle labour in hearing a part in it, have thereby hardened themselves in their ignorance and carelessness of saving knowledge and true piety, p. 4: whereof I finde too much proof by sad experience in some of those who have learned of you to mistake erroneous superstition for religious devotion. But suppose that some of them had cast it away as a menstruous cloth,

cloth, for the defects and errors in it, and the Idolatrous dotting of many, if not of most upon it, is it any better than the best humane righteousness? and did they think worse of it than the Prophet *Isaiah* speaks of that, where he saith, *We are all of us unclean things, and all our righteousnesses are filthy rags?* *Is. 64.6.*

If I had served God in the use of that form without any conscience, I had been an hypocrite, and how can I now scorn and revile that against my conscience, and not be an hypocrite?

It is true Sir, not only of you, but of any one else, and not of that form of Prayer only, but of any other, that he who formally worships God, either without his conscience, or against it, is an hypocrite, and to revile and scorn that (of which a man hath formerly thought honourably and spoken reverently) against his conscience, is to play the hypocrite also, and to add to his Hypocrite the sinne of Apostacy: While you say this in your own name, if you mean it of others, particularly of the Ministers of the Assembly, or at least of some of them (as perhaps you do) you have answer to that calumnious conceit already: If of your self, your words imply that some have solicited you to scorn and revile the Service-book against your conscience, if you know any such (as for my part I do not) I doubt not but you will be more ready to scorn and revile them, then therein to be perswaded by them; for you are so farre from all compliance in that kinde, that you charge on such as without scorn or reviling have laid it aside with sacrifice and scandall, touching which I shall answer you, when the order of your words bring me to that charge.

Dr. H.

Animadv. 4.

S. B. 2
D. H. C.

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SECT.

SECT. VI.

The Doctor alloweth the laying aside of the Service-book, so farre as justifieth the Parliaments and Assemblies removal of it, by the example of Hezekiah's breaking of the Brazen Serpent; yet wish some mistake of that story.

Sect. 6.
Dr H.

TO lay it aside is one thing; to revile it another; that a godly Hezekiah may do, if he think it a *Nehustan*, but this befits only a *Rabshakeh*; that may be out of obedience, this only out of peevishness or a worse principle.

Animadv. 51

To the reproach or reviling of the Service-book I have answered already: that which I shall now observe, is your concession, that he that laith the Service-book aside, if he be a Governor, may for all that be an holy Hezekiah, and an inferior employed in preparing for, and conforming to such a Reformation as that, may do it in obedience; which you seem rather to approve of, then disallow: If so, you have yet no just exception against the Assembly upon that account: for you may read in the fore-cited place, what they did in their own words: *We have after earnest and frequent calling upon the Name of God, and after much consultations, not with flesh and blood, but with his holy word, resolved to lay aside* (mark your own words, to lay it aside) *the former Liturgie, with the many Rites and Ceremonies formerly used in the worship of God; And they laid it aside; not as you mistaking say, Hezekiah did the Brazen Serpent, because it was Nehustan, (i.e. brass or brazen) for that was not all, nor the chief cause, for which he brake it in pieces, for it was no better then brass (for the matter of it) when by Gods appointment it was first set up by Moses, Numb. 21. 8. but because (even to those daies) the children of Israel did burn incense unto it, 2 King. 18. 4. so the Service-book was laid aside, not so much for the matter of it, (though what was erroneous in it, and some errour certainly there was, which was worse then*

*Preface in Dis-
rect. p. 7.*

then pure brass, as bad as the rust or dross of that and other mettals.)

But because (as the Brazen Serpent) it was made an Idol, as hath been shewed, so was the Service-book, and so is it by many to this day; which is not so much the fault of the Book, as the folly of those who so much doted on it, and so many dote on it, and so much, that (if it be not taken from them) the next generation is more like to be more infected with, then the present to be cured of their superstition towards it: and as *Hazekiah* called it *Nahushian*, i.e. brass or brazen (by this Name giving the people to understand, that being (when it was the best) but a creature, now but a meer brazen figure of a Serpent, and not so much (when he had broken it in pieces, having no vertue of healing, as formerly it had) there neither was nor could be any deity in it, no not when it had a miraculous operation annexed unto it; and therefore, neither sacrifice was to be offered, nor incense to be burnt unto it (as then they did) so we may say (to such as Idolize the Service-book) that for the materials of it, being but Ink and Paper, visible letters, and legible words, and being not infallibly indicted by the Spirit of God, as the sacred Scriptures are, it should not be made such an object of worship, as by many it is: and now Sir, you have by this comparison degraded the Service-book so low as a piece of brass; How can you set so high price upon it, as to make it the most glorious household-stuff your father had? If the Inventory of his goods were but ratably prized to this particular, you would not take your Childe portion after that rate, but would require an higher valuation to be set upon them.

* See Sect. 4.
at the letter f.

SECT. VI.

The constancy and ingenuity which the Doctor assumeth to himself (if he had been an Assembly man) acted by those who were chosen in that service.

H Ad I been of the Assembly, I should have shewed so much constancy to my self, as not to have easily changed my judgement;

D

Sect. 7.
D^r H.

ment; and so much ingenuity towards others, as not to have subdolosly concealed it.

Animadv. 6.

Had those (whose Office it was to make choice of men for that service (thought you a fit man to be called to it, I wish you had made one of that number, then your own experience would have shewed you, many who changed not their judgement, when they changed their practise, in the dis-use of that Book, which they had formerly used, rather in a way of toleration, untill the time of further Reformation came, then of approbation for perpetuall use (as by an immutable Law of the *Modes and Persians*) who were (in that particular) of *Calvin's* minde (as is * before mentioned) suffering what they could not then amend, and amending their own condition, by removall of it, as soon as the Divine providence offered a fit opportunity for that purpose; and who were so farre from a subdolos concealment of what they thought of it, that (when it was most magnified by such as were Masters of Ecclesiasticall Ceremonies, and would have Lorded it over our faith, if we would have been so tame as to submit our necks to such oppressive yokes, they did not forbear (before such) plainly to speak their opinions against it: and when the times were so farre changed, as not only to cry it down, but all other set forms of prayer, they both disputed and preached for the lawfulness (though not for the universall conveniency, much less the absolute necessity of a set form of prayer) of this (for both parts of it) I can bring fair evidence of his sincere carriage in that cause, whom it may be you meant (at least obliquely) to tax for fickleness, in forsaking his first love, or for fallacy in sitting silent, when he should have freely spoken his minde and conscience on that behalf.

* At the letters
I, K, L, M, N,
in the 2^d Alphabet.

SECT. VIII.

The remouall of the Service-book, as before shewed, is neither Sacriledge, nor just cause of Scandall, as the Doctor suggesteth.

I Should have propounded some Considerations, before they had determined, though now I proponnd no Objections, after their determination: And my Considerations would have been specially these, which you do intimate of Sacriledge and Scandall; for it could not but have seemed unto me Sacriledge, to rob God of his worship, and it could not but have seemed Scandalous, to rob him of that worship which he had once solemnly devoted to his Sanctuary.

The former part of your speech seems so modest, that had you still contained your spirit in such moderation, as those terms imply, * but you did not, the breaches betwixt us had never been so wide, nor so loud, as they have been, and as the sequell will shew: for the present, to the Objection of sacriledge and scandall, I shall say little now, having in expectation a fitter occasion to speak to them more fully: Now it may be enough to say, First, Whereas you say, *To take away the Service-book, is to rob God of his worship, which he had once solemnly devoted to his Sanctuary*, may imply, either *actively*, that God himself devoted them to his Sanctuary, or *passively*, that they were devoted by others: the former I suppose you do not mean, though your words may bear such a sense; and for the latter, if you think that an outward particular form of worship so devoted, as that was, may not be taken away without Sacriledge, it is your error, for Christ hath prescribed no particular form of worship for his Church in the new Testament, as he did in the Old; if he had, all Christian Churches should have been bound to that, but since he hath therein left them free (except for the generall rule of decency and order, 1 Cor. 14.40.) and the short form of Prayer, commonly called the Lords Prayer, but is not a prayer, say some, but only a pattern

Sect. 8.
D^r H.

Animadu. 7.

* See Sect. 3.

Page 38.

tern of prayer (but the Directory of the Assembly saith it is both) they are at liberty to frame diversity of forms (so they be consonant to the sound doctrine of the Scripture) and what they frame themselves, they may correct or change, take away the old, and substitute a new Form, as they conceive may be most convenient for the honour of God, and the furtherance of godliness. Secondly, To call the taking away of an humane form of Divine worship, Sacriledge, is to reproach not only the present Reformation, but the precedent in the daies of King Edward, for then there was one form of Service at *Salisbury*, another at *Heresford*, another at *Banger*, another at *York*, another at *Lincoln*, but *King Edward abolisht them all, and established another form, which was to be the form of worship to the whole Realm. Thirdly, The

*So in the Preface of King Edwards Service-book. p. 2. Printed 1549.

Translations of the Bible, and singing Psalms turned into Meeter, were with the Service-book, devoted to the Service of God in his Sanctuary, so were the Books of Homilies; Was it sacriledge in 7 King James to take away all precedent Translations, the Geneva especially, which was most in use before since his coming to the Crown of England, and had been Printed above 30 times by Queen Elizabeth and his priviledged Printers Christopher and Robert Barker, and making a new one to put the old out of

use and office; or was it Sacriledge in King Charles to censure the old Psalm-book, made partly by *Thomas Sternhold, Groom of King Edw. the 6th his Bed-chamber, and the rest, by men of the same relation and Religion, by authorizing his Fathers Edition of the singing Psalmes to be published in the Churches of his Dominion.

*Balai Gen. 9. Vol. 1. p. 728.

Or were you guilty of Sacriledge, when you left off the Homilies which King James would have allowed, not only as

*Where there are a multitude of Ser-

mons

Sermons deputies, but as their fellows in joynt Commission with them?

Obj. But you will say, Change is no robbery, to take away a silver Chalice from the Communion Table, and to put a golden one in its place, or to bring a more perfect Translation of the Bible (for one less perfect) a more exact Psalm book, then that which hath been formed in ruder times, and to preach a Sermon, in stead of reading an Homilie is no Sacriledge, but Religious Beneficence, but the new Reformation hath taken away the old Service, and hath not set up a new one, nor any other in the room thereof.

Sol. There hath been done so much in effect in the Directory, that there will be no defect in the publique worship, if the Minister be but competently qualified, both for praying and preaching, as he should be; for by following the direction there given, he may as well make his own Prayer, as his own Sermon, especially if he give himself to

both (as the Apostles did) *Act. 6. 4.* and make use of such ^b helps, as God hath been pleased to furnish this age withall, above many of the former; and I doubt not but as at first setting up of the English

^b Among divers others, the most copious, perspicuous, and the most exact for matter and method yet extant that I have seen, is Dr. *Wilk.* Warden, of *Wadd.* Col. in *Oxford* his Book.

Liturgy, there was necessity to make use of many illiterate, yet well meaning upright-hearted Protestants to take the cure of many Parish Churches, for want of a competent supply of Learned men, as *Camden* observeth in his *Hist. of Qu. Eliz.* and in the Preface of the Homilies of the first Edition (to my best remembrance, for I have not the Book by me) it is said, There was scarce to be found, for every County, a well qualified Preacher, who without a Praier-book, and an Homilie, could not pray to God for, nor Preach from God to the people: But now there will be, by Gods blessing on means and helps (more then heretofore) a sociableness of proficiency, both for Praying and Preaching, so that Ministers shall have no more need to have their Praiers made for them, than their Sermons; and why should they not be able to make their own words in the reading Pew, as well as in the Pulpit; or why (as the manner of some is) may not all be done in one place.

mens, there he would have Homilies read divers times. Confer. at *Hamp. Court*, p. 57.

1552. 3. *

Camd. Hist.
Eliz. 1. 1. An.
1552. p. 30.

For your second exception of Scandall, you know the usual distinction of *Scandalum datum & acceptum*, he that gives the Scandall is the offender, that is, he that doth any thing he should not do, whereby another may justly be offended, but he that takes offence at a warrantable act, not he that acteth warrantably, is the offender: No doubt when *Hezekiah* brake the brazen Serpent, those who did so Idolize it, as to burn Incense to it, were offended with his severity in breaking it, but that was their fault, not his, whose purpose was by that Reformation to remove a great occasion of Scandall from the eyes of the people, and that was their meaning who laid aside the Service-book, at which many godly persons took offence, because it was,

* See Sect. 4.

1. So conformable to the Popish Mass-book, as * before hath been observed, whereof I can make more particular proof, and haply shall do in time convenient.

2. Because the Scriptures brought into it were taken out of corrupt Translations, even since there was a better set forth by King *James* his procurement.

3. Because Apocryphall writings were prescribed to be read, and much of the Canonickall Scripture left out.

4. Because there were many particulars in it very liable to suspicion of an erroneous sense.

5. Because by it many of the best Christians, who durst not use the gesture of kneeling at the Sacrament, were excluded from the Sacrament, all which gave great occasion to the schism of the Brownists.

6. Because it was so strictly urged,

1. That by the 14 Canon it might not be lawfull for a Minister to omit any part of it, though besides his Preaching, he had both Sacraments to be administred, and Catechism to be performed.

2. Ministers were enjoyned to make it their Diurnall of Devotion, when *D^r Easdale* Chancellour of *York*, *D^r Consens* and *D^r Wickam* were Visitors at *Chesh.* for Archbishop *Neale*; they required the reading of the Service-book every day, and when it was objected the people would not come to partake with the Ministers; What of that, said *D^r Consens*

to

to him that made the objection, do you come and do your duty; *There be rivers in the wilderness where no man dwells, alledging Psalm 104. 10. but he forgot the following verse, They give drink to the beast of the field, and wilde Asse quench their thirst.*

7. Because divers godly and learned Ministers, who scrupled subscription and conformity to the Service-book (not without apparent reason) were in the year 1605, to the number of 277, called in question about it, 260 were under censure, some of Admonition, some of Suspension, some of Depreciation.

The Survey of the Book of Common-Prayer, p. 161.

And it was matter of Scandall to the weak and wicked, as the brazen Serpent was; for as the Jews did by that, so do most ignorant and prophane people do by this. Idolizing it so much, that they preferre a piece of Service-book at the grave, before Preaching of a Sermon in the Pulpit: I speak what I know by experience of some, who were so much offended at my refusal of the one, that they would not give me thanks for my pains in the other, and some are constant recusants from their Parish-Church, though they dwell very near it, because I am not constant to a set form of prayer, particularly to that of the Service-book.

I will conclude mine Answer to this Objection, with the conclusion of a debate betwixt Dr *Edw. May*, the last Chancellour of *Chester*, and my self (as I have observed in my Latine Answer to your Latine Letter) which we had many years before the beginning of the last Parliament, which was this, I having shewed him what offence was given and taken by urging of the Service-book, such as it was, and how little appearance of just cause of exception there would be, if it were laid aside, he confessed at last and said, *We shall never have peace and true charity in the Church, untill it be taken away.*

SECT. IX.

*A set or composed form of Prayer, how farre lawfull
or needfull.*

Sect. 9.

to be used in

the Church

of England

and Wales

and Town of Berkeley

in the County of Northampton

in the County of Northampton

in the County of Northampton

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*In the 2^d Ser-
mon of my
Monitor of
Mortality. p. 23
M. St. G.*

Obj. But the want of that, or of some other new composed form in stead of it, causeth much scandall by many mens un-premeditated and extemporary utterance, whereby they speak that many times, which tends rather to the debasing of that holy Office, and to the offence of a prudent and pious hearer, then to the honour of God.

Sol. It may be so, yet 1. That must not prejudice the gift of God by the Spirit of grace and of supplication, *Zeck. 12. 10.* which divers doubtless have, and give evident proof of it by their practice. I have heard it, and once before published it in Print (which I may here pertinently repeat) from a very faithfull witness, that a man of high place in the Church, and of eminent parts and proficiency in all kinde of knowledge, especially of Divinity, acknowledged, that he hath heard a lay-man in a leathern jacket pray by heart, without art or book, and with such an evidence and demonstration of the Spirit, as hath made him much ashamed of his own defects and disabilities to perform that duty of devotion in such a manner and measure as he had done.

2. For those that have not the gift, they may by premeditation and study compose a set form of prayer for themselves and their people, which may prevent the precipitation of any unfit or offensive expression.

3. Because most are loth to own their own wants, and to seem less able for their calling than other men are, who need not tie themselves to any set form of words, it might I conceive be expedient, as an help to such as are more weak in parts or spirit. (for some have rather too much bashfulness, than too little ability for the service) and for a prevention of their errors, who are too presumptuous in boasting themselves in a false gift, *Prov. 25. 14.* pretending to have that they have not, and

and so undertaking beyond their power, as it is in the note upon the place, in the first Volume of the late large Annotations, as also to prevent presumption in some, and for evidence of consent of Churches in the service of God; and lastly, for a supply to the defects of the common people (who commonly are acquainted with no prayers, but those they hear in the Congregation) that a set form were composed in stead of the old Service-book (but not so imperiously imposed, as that was) which might be so much better done in the present age (by the best gifted in that kinde) as when the people are well acquainted with it, might give them better content than the Service-book did:

For as the Translations of the Bible are more perfect now, than in King Edwards reign they were, and Preaching more solid, more methodicall and eloquent than in his daies, (as will appear by comparing *Latimer's* Sermons before that King, with others before *Q. Elizab.* the two late Kings, the long Parliament, which last amount to many Volumes now they are Printed;) And the singing Psalms are more exactly rendred in Meeter by divers in old England, and lately by our Brethren in new England, than those *Thom. Sternhold*, *Will. Hopk* and *Rob. Wisd.* so no doubt, if we compare Printed Prayer-books as old as the first English Liturgie, with those which have been set forth in our own time, we shall finde as much pre-eminence as difference in the latter above the former, and if such a design should be so farre taken to heart, as to proceed to effect, because most of the Reformed Churches of Christendom have found cause to frame a set form of prayer for themselves, yet I should never desire to have it so rigorously urged, as *Calvin* advised, nor so peremptorily pressed to practise, as some Prelates have done, but that it were rather commended to the use of all (for the reasons before alleadged) than strictly commanded to any, for many would act in a way of freedom, who would not come under a servile obedience, especially for that which is neither expressly prescribed nor prohibited in Scripture. By this proposall and plea for a set form of Praier, I intend not to take off or cool any mans desires or indeavours to be able to walk without such a crutch: But for Preachers especially I

E

would

Quod ad formulam precii formularum Ecclesiasticarum valde probo, ut certa illa exerceat a quod pastoribus discere in functione sua non liceat. Calv. Epist. Protectori Angliae, p. 69. edit. Genev. Excus. 1575.

would have them give themselves to the double duty, wherein the Apostles exercised themselves, *viz. Prayer and the Word of God*, Act. 6. 4. as well that as this, that by Gods blessing they may prove good proficients in them both. It was the great error and the mother in gross ignorance in former times, that Ministers pinion'd their devotion to the Service-book, when many who were but reading Levites, were so word-bound with it, that upon any occasion which they met not with in that road, they were at a stand, and as mute as fishes; which calls to my remembrance *Sr Thomas Holcrofts* Curate, at the *Vale-royall* in *Cheshire*, to whom he went when his house was on fire, desiring him to pray, the Curate betook himself with much haste to his Service-book, and finding out the prayer for *Rain if time require*, prayed according to the form thereof, That God would send *such moderate showers*, &c. Moderate showers *Sir Hummet* (so was the Curate called) said the Knight, that will do no good, it is a great fire, a very great fire: howsoever he had none other holy water to quench it: Thus he expos'd two things (besides himself) to derision (which should be entertained with gravity and reverence) *Calamity and Devotion*.

SECT. X.

The Doctors pretended moderation and modesty (concerning the Service-book, and his seeking to defraud me of the peoples favour,) Confuted.

Sect. 10.
Dr H.

THese (I might say) would then have been my Considerations, but I do not say they are now my Objections; yet haply they may be so to your self in private hereafter, if you will faithfully promise me first your privacy, then your satisfaction.

Animadv. 8.

Your choice of Considerations, before Objections, is prudent and methodicall; I would it had been your manner to keep your self in that good order, I should not then have had so much to object against your inconsiderateness both of speech and writing as now I have, nor should you have need to capitate

tulate with me for a promise of privacy, your own discretion would have been your protection, if I had either not promised (as I never did, though in your * Letters you impose a promise upon me) or had not kept your counsell, which upon a lawfull promise no provocation should have made me violate, but you were commonly so confident in your high conceipt of the Service-book *, that (notwithstanding all that was said or done by the superiour powers against it) you were willing to have appeared a publique Champion for it in the Pulpit, so far were you from any need of my secrecy for your security in that matter, unless you counterfeited a courage then, as it may be you do a fear now: Howsoever to require me to give you satisfaction in what you shall object, is as unreasonable, as if I should condition with you to rest satisfied with whatsoever answer I should make to what you objected.

* Both in this, and one in Latine.

* See Sect. 3.

I shall desire to have no gall in my ink, and I hope to finde none in yours, yet must crave leave to say that your making me a candidate of the peoples applause, by endeavours to expose you and your performance to their dislike, savours of too much bitterness, if you do not believe it, and of too much credulity, if you do.

Dr H.

In this passage you deliver your own desire for your self, and your hope of me, with a Dilemma against me; your desire you say, is to have no gall in your ink, and you hope to finde none in mine; (that is a figure, for I know you would not be understood according to the letter.) Your minde is, that our writings might not be imbittered with uncharitable expressions, if you had stopped there, I might have thought that you had a better conceipt of me than of your self, because of your self you say, but that it is your desire, and we may desire the Reformation of the lewdest, of whom there is least hope; but of me you say you hope, and hope is not without some appearance or ground of good, yet sure your desire of such a Christian temper is very faint, or comes upon you very seldom, since a very small occasion easily puts you into a passion, and your passion usually vents it self with much virulence, whether you write or speak, and your hope of me seems very light, since your Dilemma in the next words, tends to convince me of too much bitterness, if I believe not that you desire the applause of the

Animadv. 9.

people, to the prejudice of mine acceptance of too much credulity if I do.

To the first part of it I answer, 1. That if I should say you desired to be the peoples Candidate, &c. and not believe it, this were hypocrisie, rather than bitterness, for if I were disposed to speak bitterly against you, I would not deal so mildly with you, as to lay so small a matter to your charge, as that you desire to be gracious in the peoples eyes, whose Pastor you were, and that therein I may not be your *Jacob* to supplant you, which if you confess, more will be ready to excuse you, than to condemn you for it. To the other part, that it is too much credulity, if I do believe it, I say it were gross stupidity in me, if I did not believe it, having had abundant evidence of it, of severall sorts ever since I first saw you.

SECT. XI.

The Doctor desires no intercourse by Letter with me, untill he be removed out of the County, upon pretences false and frivolous.

Sect. I.I.
D^r H.

FOr which cause I shall not desire any such intercourse of Letters whiles you are among those who have sworn themselves into an Antipathy against me, or I among them who seem to have a Sympathy with my Religion.

Animad: 10.

Of this passage I have observed somewhat, but that was only as a *superfedeas* to our interchange of Letters for a time, and that time must be (say you) 1. While I am among those who have sworn themselves into an Antipathy against you, &c. Have you so soon forgotten your caution of bitterness, as to write thus bitterly of them (who upon their Oaths) did but discharge their consciences in matters criminall against you? and how can you say they swore themselves into an Antipathy against you? Was not their Antipathy as you term it, of an *Anti-date* (of three or four years time) before their swearing? Truly, Sir, for those whom you chiefly mean in this hainous charge (so far

far as I can judge of them, and I have had opportunity to know them better then you) they are so farre from being too forward to swear falsely that in a cause of mine, they were very loth to take a true Oath, if otherwise they might be freed from it. 2. *While you are among them who seem to have a Sympathy with your Religion.* Your Religion Sir? I had thought you and your friends, and I and my friends had been all of us of one Religion; but if we be not, we differ (sure) chiefly in this, that we hold the Bible the best furniture of our houses and closets, and you the Service-book: If so Sir, we would not change our spirituall Birthright, or double Legacy in our Lords Will and Testament, Old and New, for your Mess of red Pottage, your Rubrick and Service-book, if we might have a world to boot.

For the first may increase more jealousy in you, the latter may raise more imputations on me.

Dr H.

However your Dichotomy of reason, for our not writing to each other, be made; I am sure it is misapplied, for imputations are the effects of the former, viz. *swearing Antipathy*, which you apply to the latter; and jealousy proceeds from the latter, viz. *the Sympathy of your friends*, which you apply to the former: And so you place them as improperly and impertinently, as if you should put a glove on the face, and a mask on the hand.

Animad. 12.

SECT. XII:

The Doctors contradicting of himself, calling me an Oracle, to whom he will have free approach, not when we are nearest together, but when we are farther asunder: How preposterously he preferres temporall interests before spirituall, and mistakes velitations as less then differences: His Epiphonema flat and feeble like the premises.

BUt after my removal, out of the Connty (which at this instant takes up much of my thoughts and time) I shall be glad I may have.

Sect. 12.

Dr H.

have free approach to such an Oracle, as your self, and will not want good advice for want of asking it.

Animad. 12. Of your removall out of the County, you give me occasion to speak in another place, but where-ever you be, I shall never look you should, nor do I believe you ever meant to take me for your Oracle, or as you write (before) to depend upon me for solution of your doubts, but if ever you had so high thoughts of me, so humble an estimation of your self, by what *Circean charm* have you changed me from an Oracle of truth into a teacher of Heresie, by whom the people under my charge may be rather poysoned then nourished (as in your oft recited and refuted, and ever to be abhorred slanderous ^h Letter you do) for that you say, you will not want good counsell for want of asking: I can truly answer you, that you have been often offered good counsell, yet were not so ready to take it, as to take offence at him, who freely gave it you without asking: But how can you promise such free approach to your Oracle, when by removing your self out of the County, you put your self at further distance from him? it is not so easie for you to act contradictions, as to speak them.

^a Of this Letter, see the conclusion of the Preface.

D^r H.

Only first let temporall interests be fully settled betwixt us, then our spirisuall velitations (for I will not call them differences, &c.)

Animad. 13. First let temporall interest be fully settled. What temporall interests settled, first settled, fully settled, before we meddle with spirituall? This is the method not of Christians, but of worldlings, directly contrary to the counsell of our Saviour, *Matth.* 6.33. Then say you, our spirisuall velitations (I will not call them differences.) Why so Sir, do you think difference imports more opposition then velitation doth? If you do, you are much mistaken for two may differ divers waies, and yet abstain from all strife and contention, but velitation is a striving or contentious difference, for ⁱ Velites (from whom that word is derived) were souldiers, who followed the warres, and were substituted in the room of such as were dead, and they fought with slings and stones, and sometimes with spears, but without any defensive armour: Thus a man may say (without any cause of offence) that you and your wife do differ Grammatically in gender, and Logically in number, as you are a man, she a woman, as individuals

ⁱ Velati vocati sunt milites qui vestiti & inermes exercitum sequebantur & in mortuorum locum substitui solebant hi postea mutatis literis Velites appellati sunt & velitarius pugna dicta que fundis ac lapidibus interdum etiam bastis fieri ab inermibus solebat. Perotti cornucop col. 31. nu. 30. &c.

dividuals do ; and morally in qualities, for in mine observation you are more passionate, the more patient ; the more silent, you more talkative : but it would be liable to just exception, (in a true understanding of the word) if he should say you had *velitations* betwixt you, when you live lovingly and peaceably together.

But were the word *velitation* a weaker word, I see no reason why you should wave the word *difference* in our case, and make choice of it as more remiss and moderate, since you make no less matter than of sacrilege and scandall to take away the Service-book, whereas I deny, and (I think) have already disproved both, and is not this ground enough to call our dissenting opinions and contestations, *differences*. But you that now seem so disposed to peace, as not to admit of a word of difference betwixt us, how is your calmer *agor*, ruffled up into a boisterous *fretum* at other times ? How oft for one diminishing *Meiosis* of this kinde, do you take up an aggravating *Anxesis*, and therein are so rampant, as if you meant to make me so afraid of your fury, as tamely to sacrifice mine innocence, to your tempestuous violence.

Then our spiritmall velitations will begin with more freedom, continue with less prejudice, and conclude with the least inconvenience, which must be a special proviso and care of, &c.

Dr H.

Animad. 14.

Though you should not begin at wrong end (as you do) in giving precedence to matters temporall, before spirituell, the Epiphonema of your Letter may not pass without some Animadversions upon it. 1. Whereas you say, *Our velitations will begin with more freedom*, I suppose you mean freedom of speech, and that truly is a necessary condition of Scholasticall debate, and cannot in justice be denied, while it keeps close to the matter and order of Dispute, and digresseth not from the dictates of reason to deviations of passion. But such a regulated freedom would be to you as *Phocion* to *Demosthenes*, *κατὰ τὸν λόγον*, an hatchet to cut off the superfluity of his luxuriant Oratory. For I have observed, not only in your pleading for the Service-book, but in your ordinary discourse (in which observation, such as you know are able to judge, have concurred with me) that you are so tongue-free, as that you use to speak, as souldiers measure plunder.

plunder, by the long Ell, that is, by the Pike, as *Phil. Commin.* hath it, and will not allow others an inch of room or time to word it with you, though they be able to speak as wisely, and in their wisdom do rather choose to hold their peace, then to weary others with multiplicity of words, as you use to do.

*Ignatius Epist.
de obed. joyned
with the rules
of the Society
of Jesus.*

2. For continuing with less prejudice that might be expected, if prejudice did not make a great forestallment of judgement, and prepare the minde and will for obstinacy, at the beginning as in your self, (I am confident) it did; so that (as I said in mine answer to your Latine Letter) to labour to turn you from your pre-conceived opinion, is all one with the labour of the Popish Novice, who (at the command of his superiour) watered a ^k logge of wood a whole year together, as if it had been some lively plant, with hope of fruit.

3. For that you say of *concluding with less inconvenience*, it is like a feeble conclusion of a Syllogism from infirm premises, for there is no vigour in either of the precedent particulars, to invite to a spiritual velitation, after the settling of temporall interests, much less in this last; for who will undertake a matter of this moment, (upon such a poor and dull inducement) as the avoiding of some inconveniences, or abating them from a higher to a lower degree, when by a totall forbearance he may totally shun them: Wise men will expect, that the managing of such a controversie should produce some good success or benefit, answerable to the pains bestowed upon it: and in your concluding Consideration, you should have sharpened your motive, that it might have been, as a goad and a nail fastened by a Master of the Assembly, *Ecc. 12. 11.* but it falls flat like a bolt, or an arrow shot without an head, and so this Letter ends, and a worse should follow, with the refutation of it, but I hope to reserve them both to be divulged at a fitter season.

Eja age, Vir Doctissime, ex compromisso fiat, ut quæ inter nos est opinionum discordia (& opinionum tantum sit monerit me charitas, qui amicitia mea, monerit te multo magis iustitia, qui possides). Latino idiomate agitur.

Aequum enim est, ut quæ sunt propriæ Scholasticorum disceptationes, Scholasticorum more discantur. Quorsum autem Regina ac Domina Scientiarum Theologia utamur linguâ servili & vernaculâ? Quorsum loquelâ suâ Populûm appeller, quæ sensibus suis etiam literatissimorum captum transcendit? Quia etiam hoc peregrinum idioma aut me à metu Crucis liberabit, quia seditionis accusationem (penè dixeram suspicionem) non paritur, aut saltem perducet ad Crucem Christi, quæ linguam Latinam non minus quàm ipsam Hebræam olim sanctificavit. Ubi contemplari poterò (proh dolor) Jesum meum rursus Crucifixum per Judaizantes Christianos; & Inscriptionem illam *Hic est Rex Judæorum*, non atramento sed sanguine delineatam ab iis qui dicentes *Hic est*, derident; dum ostentant Christum, Crucifigunt. Hunc ego Regem, Hunc ego Cæsarem Appello, qui potest & seipsum & Me indignum Peccatorem, salvum facere. Populum Appellari in in hac causâ, ab aliis, molestè fero; à me non Patior. Et proinde Intimas omnium Veritates, exoticâ (ut ita dicam) dialecto defendendas tibi offero; Nevel Ego ad Faciendum Populum scripsisse videar, vel Tu ad Inficiendum; Ego ad faciendum Populum, dum pro antiquo Religionis Exercitio atque Ritu dispuro, quæ Populi est spiritualis Hæreditas; Tu ad inficiendum Populum, dum extemporaneam Colocynthidis farraginem, licet Ecclesiæ obtrudi asseras in Cultu Publico, Animo licet detestandi Schisma, & Apostasiam, Calamo tamen Schismatico & Apostatico quælibet Enthusiastarum figmenta defensor; Utpote quæ ex hâc spirituali sive Licentiâ sive Lasciviâ, sive Intemperantiâ sive Insantiâ (nescio enim quod dicam, nam & ipsi nesciunt quod dicant) tanquam ex impurissimo fonte emanabunt.

Et jam Liturgiam Anglicanam (in meo Libello, Patris mei N, gloriosissimâ quondam supellectile) pæ oculis expansam habes, quam ego præ oculis charum semper habui, & habere cupio. Expande ulterius, introspecte, imò intimitas specta, nihil invenies quod Idolum aut menti objiciat, aut oculis repræsentet; nisi forsitan ipsa sculptura Literarum, pro superstitione Babylonica reputanda sit; & illud, *Non facies tibi Sculptile*, Artem Typographicam eliminare debeat è seculo, veteriq; nos figuras & imagines Literarum exarare: (Quod metuq; brevi Homunciones à solo spiritu edocti pro suâ auctoritate determinabunt.)

Hookerum iidem habes, meâ manu notatum, tuâ indagine perlostrandum, Judicii præne Divini, ac Modestæ plusquam Humanæ Hookerum, in cujus Judicio mille Theologos, Scholasticos mille mille reperies; in cujus Modestâ unum præne Hominem desideres. Judicium ille suum Patribus nostris reliquit, O si & modestiam nobis Filiis reliquisset, non tam præpropere

studio scripturientium Theologistorum Caçoethes dementati Populi fronte-
tes Impudentiâ, Linguas blasphemîâ, Animos Apostasiâ obdusserit. Non
tamen Præpropterea Audaciâ ipsi Patres suos, Religionem Patriam, Deum Pa-
trium, imò suum, imò semetipsos Abjecissent. Infandum scelus, sed (ut ait
Prophetæ *Jeremias*; cap. 5. v. 30, 31.) Res stupenda & horrenda sit in terrâ
hâc Prophetæ ipsi prophetâ uni falso, & sacerdotes dominatum exercent ho-
rum operâ, & Populus meus irâ amant. Inspiciamus Tremellium, *Sacer-
dotes dominatum exercent horum operâ*. i. Dominos agunt in Hereditatem Do-
mini. (ait ille) ut dicitur 1 *Pet.* 5. 3. idque Ministerio Pseudoprophetarum,
quos Sacerdotes ad conciliandam sibi Auctoritatem submittebant. Purâsses
Interpretem ipsum, non tantum Prophetam, Prophêtâsse de nostris hisce
temporibus, quæ ut ultima, itâ pessima sunt & vilissima degeneris & malign-
antis seculi. Sacerdotes (privati, puta, sacerdotes) Dominos agunt in
Hæreditatem Domini, i. in Clerum, ut loquitur S. *Petrus*, in universos, ut
loqui amant sancti Populares. Loquamur & nos cum vulgo, ut ut sentia-
mus eum Apostolo & sapientibus, & dicamus, Dominos agunt in univer-
sam Hæreditatem Domini, aut certo certius Agerent, idq; Ministerio Pseu-
doprophetarum quos ad conciliandam sibi auctoritatem submittebant, nisi
quod Pseudoprophetæ, qui aliis poterunt Auctoritatem conciliare, non tan-
tum auctoritatem sed etiam Dominium sibi metipsis & facilius conciliare po-
terunt, & melius conservare. Sed reverâ utiq; & Sacerdotes & Pseudoproph-
etæ conspirant in Hæreditatem Domini, ac si ratum staret, Populum
Christianum candenti zelo (ut Ulysses Polyphemum candenti veste) bo-
care.

Interea temporis delusum monstrum (nam & populus Christianus licet,
est monstrum horrendum, informe, ingens, si lumen adempum) docent pas-
sim eboare, *Ω φίλοι ὅτις με κτείνει δδλω ἐν βίῳ. O amici nemo me in-
terficet deo neq; viribus.* (nam & vim & dolos adhibuerunt, quæ sunt arma
Schismaticorum, ut Preces & Lacrymas, quæ sunt Arma Christianorum,
ex Ecclesiâ Christi amolientur.) Ridente, icidem spiritali Ithaco, (qui
multo magis *πολύτερον*, Πολλὸν δ' ἀνθρώπων ἵδεν ἄστα καὶ τόαν ἔγνων, &
mare terrâq; circuit quærens quem devores.) quod non nomen suum, sed
nomen Dei ad stupendam hanc fallaciam adhibuerit. Adcò ut quum Ulys-
ses dixerit apud Poëtam, — *ἔμὸν δ' ἐγέλαιον εἶλον κῆρ, ὡς ὄνομ' ἔξαπά-
τησεν ἑμὸν, καὶ μὴ τις ἀμύμων.* Hostis ille humani generis (& nostri puto
nunc plusquam omnis humani generis) possit verba ista sic mutare. *ἔμὸν
δ' ἐγέλαιον εἶλον κῆρ ὡς ὄνομ' ἔξαπάτησεν Θεῷ, καὶ μῆτις Ἀβελιδαν.* Sed
quo ferar mente & calamo? Videre enim non tam extra Comitatum Famili-
liâ meâ obambulatoriâ, quàm extra Comitatem Ferociâ, non meâ, decur-
soriâ brevi peragraturus. si hâc morositatis viâ diutius incedam. Sed idem
ipse qui venit portare infirmitates nostras, noluit pati hanc Imperatorem no-
stram. Idem ipse cujus Verberibus nos sanati sumus, facto flagello è funi-
culis istos forriter verberavit, qui vendebant & emebant in domo Patris sui,
Joh. 2. Quum tamen illi columbas & boves & oves vendebant, quæ Deo
acceptæ erant in sacrificiis: Nos autem serpentes & aspidas & dracones in
Domo Dei vendicamus. Unde qui illis flagellum construxit ex funiculis,
certè

cere nobis construeret ex scorpionibus. Christi factum ut exemplum mihi est, ita etiam apologia. Lubens agnosco quod zelus Domus tue devoravit me, eoque lubentius, Quod zelus meus devoravit Domum tuam. Zelus inquam meus, quia ipse maxima sum pars eorum quos perstringo; ut aene mihi jure succenseat, quod minime ipsi displiceam in ista impietate (Impietas autem isthac est *maxima*) qua sibi alii nimio nimis placent. Hinc est quod non ita aegre ejectus e meo Tentorio, inique tamen fero Deum meum ejici e suo Tabernaculo. Indigne tulit Salvator meus Domum Patris sui profanari, qui suam ipsius minime curavit. Ceterum ut in causa Dei ex ipso verbo Dei loquar; Sit ipse Verbum Deus loquendi mihi norma, qui debet esse & loquendi & vivendi finis. Sit ipse Lapis angularis pro fundamento Edificii, ne ista Catarchesis in jure Canonico, proprie de me dici videatur, Edificat ad Gehennam. Nullam autem Vocem emisit Verbum (quantum memini) aptiorem ad propositum nostrum, quam illam quae huic historiae de flagellatione annexit *Marcus Evangelista, cap. 11. v. 17.* Et docebat dicens eis, *Nonne scriptum est quia domus mea domus Orationis vocabitur omnium Gentibus? vos autem fecistis eam speluncam latronum.* Quae verba mihi videntur omnia fere quae ad exercitium cultus publici spectant in recto ejusdem usu *divinis*, in profano vel perverso ejusdem abusu *impie* audientibus inculcare. Sed mihi forsitan vix licet dogmaticè quicquam statuere, nec in ista aetate, quae sanam doctrinam non feret, quod dolendum; nec in hac Veritate quae ad *finitatem* & *Doctrinam* & *Vitam* plurimum conducit, quod & pudendum & dolendum. Ego igitur, pro tuis monitis scepticè dicam omnia; atque in defensione Religionis Ecclesiae Anglicanae eo modo progrediar, quo alii eam everendam processerunt, Quarendo scilicet. Non dico Novam Religionem, novum Christum, sed Quarendo certe & investigando. Deus omen avertat, Inquisitio verbo tenuis iuxta est; sed re ipsa (inquis) longè abest si Inquisitivè loquar non definitivè. Et quidem ipse Christus in hisce Verbis, Quarendi methodum mihi suggerit; dum ait, *Nonne Scriptum est? Quia enim ille per Interrogationes docere voluerit, quidni ego per eas doceri velim?*

Primum igitur Queritur, Quid hic dicitur Domus Dei? An quilibet locus in propatulo? at hoc nihil ad Domum. An quilibet domus privata? at hoc nihil ad Deum. Est enim domus hominis, non Dei. An Templum denique Hierosolymitanum? hoc quidem aliquid ad domum Dei, sed nihil ad omnes Gentes.

Itaque subinde quæro.

Annon omnibus Gentibus, necessarium sit erigere publica Oratoria ad cultum Dei?

Annon erecta, & conservare, & frequentare, & revereri.

Secundò queritur, Quo respectu dicitur Domus Orationis? an respectu Orationis privatae? at sic fidelium familiae, imò corpora sunt Domus orationis. An respectu Orationis publicae? ita quidem videtur, propter vocem omnium Gentium.

Itaque subinde quæro.

An illa sit Oratio publica, quae non est vox totius Gens?

An vox totius Gētis dici possit, quæ non habeat formam loquendi publicam?

Tertio quæritur, Quo sensu dixit, Vocabitur (domus Orationis) omnibus Gentibus? An quia licet possint Gentes (in Domo Dei) orare cum formâ publicâ? Hoc lentum nimis, nam eadem ratione possunt licet non orare cum formâ publicâ. Itaque Domus Dei & vocabitur Domus Orationis (purâ Publicæ) & non vocabitur: i. erit, & non erit, si Episcopi antiqui (Criticorum certe, licet non Theologorum, facile Principis) observationem amplectamur. Nam ille ait, καλεῖσθαι pro εἶναι sæpè accipi, & instantiam facit in illis Junonis verbis apud *Homerum*, καὶ τένεκα γῆ παρ' ἐκκοιτὶ Κίχλημαι, proinde vocor tua uxor. ὅς τ' ὄντι εἶμι, i. sum. interprete Enstathio.

An porius quia necessariò debeant Gentes, in Domo Dei, orare cum formâ publicâ? sic quidem videtur, non enim universale esse potest, quod non est necessarium. At hæc universale est, utpote quod omnibus Gentibus incumbat.

Itaq; subinde quæro.

Annon omnibus Gentibus necessarium sit instituere formam Orationis publicæ.

An forma Orationis publicæ ritè instituenda possit omnino exterminari sine scandalo & sacrilegio.

Nullus dubito quin multa alia ejusmodi sub hisce contineantur, quæ æquè ac propostita problemata semel discutiantur statim se prodent. Multæ sunt siue dispuentur in Thesi de Liturgiâ statâ in communi, siue in Hypothesi de Liturgiâ Anglicanâ in particulari. Ego autem hæc paucula, eadem præne temeritate & incogitantia tibi proposui, quâ alii nunc dierum suas Precationes Deo effutunt. Ut ut, ductum tuum sequuturus sum in futuris de Orationis & Oratione disputationibus, qui in ipsâ Oratione ut sequar, nobdum à me impetreo. Etenim & Liturgiam in genere ad Religionem Christianam, & Liturgiam hanc in specie ad exercitium ejusdem Religionis in quâ libet natione Christianâ esse necessariam, videtur posse colligi ex verbis Christi. Proinde Liturgiam excommunicare à Communione Sanctorum, nihil aliud esse quàm contrahere reatum scandalì propter omnes Gentes quibus necessariò sic orandum est; & Sacrilegii, propter Domum Dei, quæ est Domus Orationis.

Hæc qualia quantula fuerint, utrumque nostrum diu exercebunt in Charitate, si tu promissam taciturnitatis fidem servaveris; in judicio, si violaveris. Me enim Homines rapere poterunt ad Tribunal suum, ego te accusare potero ad Tribunal Christi. Quorsum enim scribat Theologus, nisi ut in Foro Conscientiæ lis & commoveatur, & dirimatur? Forum Civile res suas trahet, res hujus mundi vanas & evanidas. Forum Conscientiæ non descendit ad Carnalem Judicem, sed spiritualem & expectat & reformidat. Hæc ego (Vir Ornatissime) aut insomnia noctium nostrum vigilias, aut inquietarum dierum insomnia (nam somnare me cogunt clamorque virum, clangorque Penarum, quæ nunc aures opplent, licet dormire non sinant) Hæc ego (inquam) aut insomnia noctium vigilias, aut inquietarum dierum

Insomnia

Insomnia præcipienti & animo & calamo à me projecti. *Nuxvomica* est quem vides Embryo, & maximam sui partem duarum neotitum (sed parum Atticarum) silentio debet. Ego enim interdum Scytham imitari coactus Transferendo Lares, (olim immobiles, unde nec sine strepitu usque dum) tanquam inviti, moventur.) Noctu non potui non contemplari felicitatem Israelis, Qui in stabili domo Dei sui immotus habitat. Siquidem Beati qui habitant in Domo tuâ Domine, in secula seculorum laudabunt te. Nec mirus Beati qui non habitant in domo suâ, si idem non habitant in domo suâ quia in tuâ habitant. Ii enim & in seculo verè laudant, & in secula seculorum laudabunt te. Illud sibi opus reputantes; hoc, sibi reportantes mercedem operis. Deus faxit ut in mercede operis conveniamus, qui in ipso opere non convenimus; ut in beneficio ac felicitate. Laudum communicemus qui in Officio ac Ministerio Laudandi non communicamus. Id quod ex animo precatur qui ex animo est

Tuum in Christo Frater

Martii 15^o 1649.

(liberband usq ad Aras)

ED. HYDE.

A Ccepi non ita pridem abs te (vir egregie) post Literas Anglicanas primo Martii ad me datas, alias 1^{to} ejusdem mensis Latine exaratas, quæ mihi priorum memoriam refricuerunt, ansamq; præsentem præbuerunt priores Anglicas relegendi, & (quoad per varias occasiones licuit) utraq; accuratius pensitandi. Post studiosam ambarum collationem subiit animum mirari, unde tanta tamq; repentina mentis tuæ & styli (& non tantum ut tu vis, idiomatis aut dialecti) immutatio. Nam

1. In Anglicis, Literarum commercium (quale antè habuimus) comperendinari voluisti, donec in alium Comitatum te transtuleris, (*ubi nec antipathia meorum, nec sympathia tuorum amicorum, suspensiones in me, aut imputationes aduersum te ciere poterant,*) & qua inter nos de temporalibus in ambiguo versantur agitationes componantur.

In Latinis autem (cum res & rationes nostræ in eodem planè statu essent quo prius) en quæso tu quantum mutatus ab illo, qui ea nunc arripis & anticipas quæ in aliud tempus antea distuleras, & Saulum refers retrogradum, comitatem cum ferocia commutando.

2. In Anglicis enim videbaris pro Liturgiâ Anglicanâ sedato animo (ut pium Christianum & prudentem Theologum decuit) modestum Antagonistam agere; in Latinis Romani potius pugilis pro Missali suo impetuosè decertantis personam geris. Nec tamen antea non eras zelotes Seraphicus, (quem à te titulum conaris amoliri.) Sæpius enim priusquam calamum ad scribendum arripuisti, linguâ præseruidâ pro Rituali Anglico Anglicè depugnasti. Neq; veram rationem reddis cur Bonaventura dicatur *Doflor Seraphicus*. Non enim (ut tu malè hariolaris) illud ei indebatur cognomentum, quod alias Ecclesias, præcipue Græcam (*lib. 1. Sent. dist. 11.*) castigaret, sed quod in devotionibus verba flammantia proferre consueverat, ut refert

Trite-

Tritemius apud Anton. Possevin. Appar. Sac. Vol. 2. p. 232.
& 233.

3. In Anglicis timide & circumspecte omnia profers, quæ Magistratum publicum quocummodo attingunt. In Latinis temere & audacter venenata spicula, (contumelias & calumnias atrocissimas) jacularis, quæ nemo sani cerebri alio (ex tuâ sententiâ) spectare sentiet, quam ut supremam hujus nationis auctoritatem confodiant, & populo reddant despicabilem, si Anglicè (ut fama fert) perinde probrore loquaris ac Latine scribis.

4. In Anglicis me non tantum adeo civiliter sed & honorifice (longè supra meritum meum fateor) excipis, ut pro Oraculo habeas, quod subinde consulas. In Latinis, quasi *scripturientem Theologastrum, & extemporanea colocynthidis farraginis asserorem* vellicas? quæ verba tam amarulenta sunt ut colocynthidem omnino sapiant expuendam.

His & aliis (haud modici momenti Antithetis) sæpius apud me reputatis, valde dubius animi pendebar diu, num silere omnino consultius esset, an Responsum (qualem postulabant Literæ) adornare: quæ verebar ne aut asperioribus verbis quam natura & officium ferunt, aut senioribus quam causa exigit, uti cogerer. E contra etiam si tacerem metuendum mihi erat, ne gloriandi occasionem tibi darem, qui (quantum ex dictis & dictatis tuis conjectare possum) eam avidius quam prudentius aucuparis, inaniter ostendendo linguarum peritiam, quasi Anglicè scribendo non possis eximie videri eruditus; cum Græci, à quibus omnium disciplinarum fontes, manarunt, materno sermone eas tradiderint discendas: & inter eos Aristoteles, communi omnium suffragio & Hookeri judicio singulari, totius mundi Philosophorum Imperator, Græcè sua varia volumina evulgaverit: & Lutherus Aphorismum suum de Linguis, cum comparatione inter Augustinum & Hieronymum, sic concludat: *Non ideo quisquam est verè sapiens* (sic nec verè doctus) *quia Græcus est, vel Hebræus, quandoquidem B. Hieronymus, quing, linguis monoglossum Augustinum non adequavit.*

Hinc ut & labes eluam quas calamitas tuus (bile tinctus) iis asperfit, qui de Religione & Republicâ verè meriti sunt, deliberatum est mihi sæpius, & nunc stat sententia, in binis Literarum exempla-

Ludov. Vives de
Adolesc. Institut.
p. 549.

Aristotle alone
hath performed
more very
near in all parts
of knowledge,
then in any one
part thereof the
whole world
hath done.
Hooker de Eccl.
Pol. l. i. p. 13.
Luther Tom. i.
ad Heb. Langi-
num fol. 52.

exemplaribus prænotatis, ea obelo meo configere, quæ animadversione meâ & retractatione tuâ dignissima esse judicavi: & hæc, hæc cancellis mihi circumdatis.

1. De occasione & causis differam, quas mutationi sermonis Anglici pro Latino prætexis.

2. De modo tuo tractandi controversiam Liturgicam.

3. De materiâ quæ est } 1. Parergon } in Literis tuis,
2. Ad propositum } præcipuè Latinis.

4. De fine & effectu hujusmodi concertationem secuturo.

De quibus quoties tibi quicquam objicio vel respondeo, lineis Literarum tuarum (unde tua depromo verba) figuris Arithmeticis notabo.

I. De Occasione & causis, &c.

1649. Primum ais ex compromisso fieri ut quæ inter nos est opinionum discrepantia Latino idiomate agitur. Alucinaris, Domine; Nam, ut rem, seu potius reculam istam, à primordio repetam, sic habet. Viceßimo sexto die *Februarii*, cum tu Liturgiam encomiis supra modum pro more tuo eveheres, ego monui ut quod affectu immodico, (uti rebar) assereres, momentis rationum tentares asstruere, id te facturum spondebas, sed Latino idiomate, respondi statim, si formulam istam cultus pulci, adeo formosam esse vendites, quasi nullibi lentiginosa aut nævina conspiciatur, & rationibus fulcire nitereris, non posse (quod dixisti) sine insigni sacrilegio in Deum, & gravi animorum periculo à Sacris eliminari, Anglice scriberéne an Latine me pro Parlamento (cui geminum illud crimen intentas) comparitarum hyperaspisten. Sed nunquam existimavi expedire (multo minus ex condito statui) ut quæstiones quæ ad populi praxin spectant, de illorum hereditate spiritali (ut tuis verbis utar) quorum conscientii solutionibus consulendum, ignoto popularibus idiomate ventilentur. Et eadem certè mens fuit eorum, qui hanc Serram reciprocant longè priusquam tu & ego litigare cæpinus. Non possunt te latere libri de Disciplina & Liturgiâ polemici inter Doctorem Whigistum & Magistrum Cartwrightum; inter hunc & Magistrum Hookerum; inter Ministros Lincolnenses & Huttenum; inter Doctorem Mortonium, (tunc Cestriensem postea Dunelmensem Episcopum) & Diaceseos suæ aliquot Ministros; & inter Doctores Amesium & Burgesium:

Burgesium: quibus accenseri possunt multi alii: qui omnes istis controversis agitandis linguam illam crediderunt alius commodiorem, quam tu consulto profiteris in hac nostrâ controversiâ declinare.

1. Quia (inquis) æquum est, ut quæ sunt propriæ Scholasticorum disceptationes Scholasticorum more discutiantur.

2. Quia non est æquum, ut Regina & Domina Theologia utatur lingua servili & vernaculâ.

3. Quia Christus in Cruce non minùs sanctificavit Linguam Latinam, quàm Hebræam.

4. Quia hoc peregrinum idiomâ liberabit te à meto crucis, i. e. seditionis accusatione.

Quod ad primam causam attinet, docui antea, & ratione & exemplis comprobavi dubia de Liturgiâ Anglicanâ non esse Scholasticorum propria problemata, sed documenta potius, ubi resolvuntur, quæ ad instructionem populi summopere conducunt.

Secunda causa planè Pontificia est, quæ, siquid omnino valeat, valet ad arcendum Laicos (quo verbo mori loquendi potius quàm proprio iudicio morem gero) à Sacra Scripturæ lectione, juxta Papæ interdictum, sed contra Christi edictum, *Job. 3. 39.* & Apostoli *Pauli* ad Colossenses 3. 16. Et quare quæso in hac tuâ ratione per contemptum vocas cujusq; Gentis linguam vulgarem Servilem & vernaculam, &c. Certè, ante & post confusionem Babylonicam lingua Hebræa in Veteri Testamento servis perinde ac Dominis Israelitis materna fuit & communis: & nunc ipsis Judæis Antichristianis, ubiq; gentium degentibus, est erudita, & non sine disciplinâ tradita & edocta. Num ideo Theologia minùs dominabatur aut regnabat primævis illis temporibus Hebraicis literis conscripta & vocibus pronunciata quàm sequioribus post dispersionem Judæorum seculis, quia Hebræa lingua servis juxta ac dominis vulgaris erat? ideoq; secundum te, *Servilis ac vernacula?*

Tertia causa secundæ est adeò cognata ut Papismi rancidum odorem spiret cuilibet emanatæ naris Protestanti. Nam ut prior contra Scripturæ versiones in linguam cujusque Gentis propriam, sic hæc pro Precibus Latinis, utrunq; à populo non intellectis, militat, impotentior licet, ut & pleraq; omnia Ponti-

fictorum argumenta. At velim à te doceri, Domine, unde sit, & qualis linguae Latinae sanctificatio. *Christus*, inquis, *in cruce non minus sanctificavit linguam Latinam, quam Hebraeam*. Esto, & hoc etiam, non magis sanctificavit Hebraeam, quam Latinam, æquales ergo, quoad istam sanctificationem, sunt: & inde sequetur, neutram esse sanctificatam, æque ac utramque: & si alterutra sancta lingua dici mereatur, erit non Latina sed Hebraea; & illa sanctificatio non est à cruce Christi arcessenda, sed ab usu illius linguae in colloquiis inter Deum & populum suum, ab Adamo ad Moysen, & in scribendis sacrosanctis Dei Oraculis, à Mose ad Malachiam. Quod autem ad sanctificationem terminationis istius linguarum attinet, ex inscriptione tituli Crucis Christi *Hebraicè, Græcè, ac Latine*, Joh. 19. 20. Luc. 23. 38. Si ex relatione ad Christum sanctitatem aliquam contraxerit, quidni & ipsa Crux, cum Christi corpus affixum erat? Si & hoc, num existimas sanctius te de patibulo pendentem, quam in lecto jacentem, moriturum? Consimilis quaestio moveri potest de clavis manus & pedes Servatoris perforantibus, de lancea latus ejus vulnerante, de corona spinea & flagello caput & corpus Christi sanguine ipsius preiosissimo cruentantibus. Nec minus appositè queri potest de sputo in faciem formosissimam projecto, & de manibus eorum, qui colaphos ei infligerunt, num contactu violento sanctificationem aliquam extuderint. Nec non de Judæ labiis, num osculo proditorio aliquam virtutem à Christi genâ elicuerint, unde & ipsa reverenter osculantur, ut Gabrieli Vasquez Jesuitæ comminisci placuit, & quod est æque stultum etsi specie minus impium, *Asinum cui Christus insidens rectè potuisse adorari*: quod est ejusdem cerebri febricitantis somnium.

Ad quartam rationem respondeo, multo tutius potuisse te argumentis pro Liturgiâ Anglicè modeste dimicare, quam in eos quos teneris revereri tot aculeata convitia projicere, quod in Latinis Literis assatim fecisti. Nam nonne Latine sciunt qui te possunt ad civile Tribunal sistere & ad poenas maledictorum poscère? Hæc de occasione & causis quæ te ab Anglico ad Latinum idioma transulerunt.

II. De Doctore modo tractandi controversiam Liturgicam.

Ad secundam partem transeo, quæ est de modo tuo tractandi contro-

Nil obstat quo minus aliquis sincerâ fide & rectâ intentione, affectum & animum in solum Christum intendant, labia sua, & alia quæ injussè Christi teigerunt, reverenter osculentur. Gab. Vasqu. de Adoratione, l. 3. diff. 2. c. 6. num. 76. p. 504. Vasqu. ibid. p. 504. & 505.

controverſiam Liturgicam. Et is certe neq. Theologiam ſapit, neq. Logicam. Cum enim Literæ tuæ Latine 133 lineis conſtent, ſupra 100 impendis affectibus indulgendis, reliquas ſerè omnes Socraticè interrogando, vel dictatoriè definiendo potiùs quàm dubitandi aut aſſerendi rationes aſſignando. Dicis (non ut Pyrrhonius Zeticus, ſed ut dogmaticus Pythagoricus) *Liturgiam excommunicare à communione ſanctorum, niſi aliud eſt, quàm ſcandalis & ſacrilegii reatum contrahere.* Sed dieis tantummodo, non probas. Nam Textus ex Marci 11. ante à te citatus, non eo ſponte tendit, ſed tu per vim eum trahere conaris, ut ſuo loco docebitur. Præterea, quantum tota ſerie & contextu orationis ab illa eharitate deſciveris, quam in fronte Literarum profitebaris, & quæ veritati indagandæ plurimum conducit, patebit opinor ipſi tibi, ubi deſeruit ira, relegendi.

Diog. Laërt. in
vita Pyrrhon.
p. 675.

III. De Materia.

Tertium quod mihi propoſui in Literis tuis, præcipue Latinis, perpendendum, eſt Materia, & ea quidem multatior, quam ego antè diſtinxî in parerga & ad propoſitum ſpectantia.

I. De Parergis, quæ ſunt partim Devotiones

1. Devotiones tuæ erga Crucem & Crucifixum loco non ſuo, ſuſæ, ejuſmodi ſunt, ut alius fortaiſſe ſi eas legeret, te Franciſcum, gregis fraterculorum ſui nominis fundatorem, in iis reſſerre diceret, me ſacente.

1. *In Judaizantes Chriſtianos, qui Jeſum verſum, ut tu viſ crucifixum, & inſcriptionem illam, Hic eſt Rex Judæorum non atramento ſed ſanguine delineant, qui derident, & domiſtent crucifixum.* Qui, quæſo, ſunt iſti Judaizantes Chriſtiani, ubi loci agunt, oſtentant, derident, & Chriſtum crucifixum? Conſam Chriſti, ſeu potius Gentis Anglicanæ, iura, & privilegia Parlamenti inter noſtrates ad ſanguinis Chriſtiani effuſionem deveniſſe nemo eſt, qui non noverit, nemo bonus qui non luget. Sed utri parti Bellatorum dabis inſcriptionis iſtius ex atramento in cruorem tranſmutationem? Poteram hic citra injuriam, dictum orationis tuæ ſequendo, te dilemmate bicorni pertere, & eo te adigere, ut vel in commilitium, cui omnia ſalva & glorioſa cupiebas, tam diram accuſationem (quod præ amore non velis) vel in Parliamentarium Exercitum, (quod præ timore non audeſ)

Aug. contra Pe-
sil. Donatist.
lib. 1 c. 29. Tom.
7. par. 1. p. 104.

des) vibrasse pateat. Sed malim, quemadmodum ait Augu-
stinus, *ut sine superbia de veritate presumere, sic sine severitate pro
veritate certare.*

2. Fervide inveheris in ejusmodi hujus ætatis Ministros, &
non est difficile divinare, te illos maxime intelligere, qui minime
sustinent præduro quorundam Prælatorum jugo colla subdere;
quibus competere putas gravissimam Prophetæ Jeremiæ incre-
pationem, *Jer. 5. 30, 31. Res stupenda & horrenda fit in terrâ hæc
Prophetæ ipsi prophetant falsò, & sacerdotes dominatum exercent
horum operâ, & populus meus ita amant; quid autem facturi
essetis tandem? ac si naturæ vestræ tantum in liceat quibus ne xv.
quidam quidem licet.* Quæ verba (quantum temporum diversa
ratio patitur; Prophetas enim, quales Jeremias habuit sibi
uxores & æmulos, non habemus) facile fuerit in bene multos
insulatos Præfules & eorum prælaturientes Sacellanos retorque-
re. Nonne enim Domini Episcopi non in plebem modò sed in
Clerum Domini (pro nihilo ducentes, *κρίσιμν*) *κατακρίσιμν*
satagebant? Retrospecte precor, revolve annos proximè ante
inchoatum hoc Parliamentum elapsos, quibus quàm elato spi-
ritu, quàm turgido fastu, quàm supercilioso & severo Domi-
nato quidam imperitarint alius, præcipuè fratribus compresby-
teris, nec te clam est, neq; quenquam alium esse potest, qui vel
ultimæ Synodi Episcopalis canonem sextum pensculatius perle-
gerit. Mihi certè non semel observanti quàm imperiose qui-
dam Episcopi superpellicem Pastoribus & Prælectoribus Theo-
logicis ingererent, visi sunt *Ἰudices Ἰουδαίους αἰβίς ineκρίσαντες*
αἰβίς æmulari. Quorum (eisi prægravi) jugo non me sentio
sic exacerbatum ut discitear multos fuisse olim imò & etiamnum
superesse aliquot Episcopos, ut eruditione & pietate, sic humi-
litate & mansuetudine spectabiles. Qui si Ministri totos ipsorum
arbitrari sese dederent, non ut magistri rigidi aut Egyptii ex-
actores duriter tractarent, sed ut fratres comi familiaritate ex-
cipere dignarentur. Hujusmodi nolim quenquam pennâ meâ
fieri vel uno pilo nigriorem.

Tertia Invektiva in Ecclesiam fertur: in quâ causaris non li-
cere tibi quicquam dogmaticè statuere, in istâ ætate, quæ sanam
doctrinam non servat, quod pudendum; nec in hæc Ecclesiâ, quæ
nullam non sanam servat, quod dolendum. Sed hæc, ut arena
fine

sine calce, minime coherant. Nam aequipollentia regulis ita respondet Antithesis, inter sanam doctrinam non ferat, & nullam non sanam ferat, ut menti tuæ omnino dissideat. Verba enim posteriora innuunt Ecclesiam, nullam præter sanam doctrinam probaturam, vel passuram. Sed de hoc, nisi devius æqui, non diceret dolendum; cum dolendum esset potius de contrario, scilicet si Ecclesia quamlibet non sanam seu falsam doctrinam ferret. Et si Ecclesiam nostram hujus adeo nefandi adiaphorismi ausus es incusare, ad resipiscentiam & palinodiam vocandus es; cum aperte constet Magistratum & Ministerium Anglicanum, sociatis consiliis & conatibus, erroribus, hæresibus & blasphemis obstitisse. Et eorum certè maxime interest Religionis puritatem ab omni doctrinæ corruptricis labe (quoad poterunt) usquequaq; fartam tectam conservare. In Apologiam pro magistratibus, præsertim pro summis, in quos ni metus aliquatenus te cohiberet, genuinum vehementissime defigeres, duo te docebo. Alterum, ut à te tuq; similibus (iniquissimis supremi Senatus æstimatoribus) in hæresibus censendis & hæreticis coercendis dissideant. Alterum quousq; in occursum iverint, nè tales qui sint in animarum perniciem aut periculum amplius proficerent.

Quod ad prius spectat, vobis (non illis) hæresis est Episcoporum regimen Tyrannicum, Liturgiæ cultum, (si non subjectivè, certè objectivè) supersticiosum, & cæremonias cassas & evanidas averfari. Ferre non sanam doctrinam vobis (non illis) est, non ferire Anathematè, aut custodiæ non tradere, & ad capitale Tribunal non rapere, circa sanam doctrinam hæsitantes Christianos; & errorem, aliquâ necessitate cogente, ad tempus tolerare, (cum salvâ pace publicâ adhuc tollere non possint) vobis (non illis) est perfidè Religionem prodere, & hæresi sancire patrociniū.

Sed alia mens est, alius animus eorum, (uti ex dictis & mox dicendis constabit) qui Reipublicæ sacra & civili præsunt, nimirum nolunt, & fortè præ timore Dei non audent, in Religionis negotio, Anglicani summi Consistorii, sive Curiaæ supremæ clericalis, aut Scotici Presbyterii Independentis (Independentis inquam, quatenus superiorem potestatem in terris agnoscat nullam) asperitatem imitari, nè veritati luculentius

illustranda & ulterius propaganda januam clauderent, & pectus ei obderent, aut in conscientias (adhuc tenellas) pro charitate fraternâ autoritatem planè despoticam exercere viderentur.

Posterior quod attinet, de Magistratibus probatur, eos non probare aut quamlibet non sanam doctrinam ferre, ex variis edictis Parlamenti. Ut

1. Edicto de solenni Jejunio (die Jovis, Febr. 4. 1646.) ad placandum Deum, nè ob istam causam, (scilicet ob hæreses & blasphemias, sceleratissimâ audaciâ passim sparsas) ira Dei in Gentem nostram exardesceret ad vindictam.

2. Edicto Maii 20. 1648. in quo pena statuitur in illos qui hæreticam pravitatem profitentur.

3. Edicto de Jejunio Febr. 28. 1649. ob causam prioris parlem.

4. Edicto de strictè inquirendo in librum blasphemum, dictum *Volumen votans*, Zechar. 5. 2. & in alium adversus mutationem Sabbati Judaici in diem Dominicum, & in libri autorem, & Typographum, & de omnibus exemplaribus igni tradendis, & hoc nuperrimè, non ante duas planè septimanas.

De Ministris idem patet ex multis & instantibus eorum Petitionibus, Declarationibus, & Querimoniis, contra errores, hæreses & blasphemias, complurium subscriptionibus attestatis, & (per prelum) publici juris factis: quibus ante sesquiannum Ecclesiâ Scotticâ Presbyteris de Religione nostrate ita satisfactum est, ut inde Parlamento suo consilium dederint, nè bellum moverent aut arma capefferent, sub prætextu hærescos extirpandæ, ad nostram Angliam invadendam.

Quartam investivam stringis in eos, qui serpentes, aspidēs, & dracones in domo Dei vendunt, & ex eo inferis, si Christus Job. 2. 15. flagello e funiculis facto foriter verberaverit eos qui in domo Patris sui columbas & boves & oves vendebant, quæ Deo accepta erant in sacrificiis, ceriè nobis construxeris flagellum ex scorpionibus. Quos hic intelligas sacrilegos caupones me quidem later. Si (uti puto) hæreticos concionatores, qui populo lethifera opinionum portenta propinant, Responsum habes in modo à me dictis: quibus hoc tantum adjicio, Istiusmodi Africanis mercatoribus, qui semper aliquid apportant monstris,

Templo.

Anglis. Titul.
eras. The fly-
ing Roll.

Templorum valvas (quæ tuo sensu magis mechanico quam Theologico, domus Dei sunt) non cōmūniter parere, sediat plurimum occludi & obserari. Quinetiam bene nōrunt ipsi, qui serpentes, aspides & dracones alunt, antra, speluncas & latibula, potius iis quærēda esse, quā loca publico cultui dicata; qualia non modò fugiunt, sed & per improprium ex odio & contemptu *turritas aut pyramidatae domos vocitant*. Sub hoc titulo Invectivarum, multa alia ex eodem spineto desumpta tela præterire prudentius esse duxi quā repugnando retundere. Et verā me jam caput tadium tam supervacanei laboris ulterius proferendi.

Steeple-houses.

Quinta Invectiva, diversi generis est à prænotatis, quam, ut morbum [*Noli me tangere*] intactam relinquerem, nisi in Literis non semel, & in colloquio sæpè & importunè prodidisses.

Estq; de amissis facultatibus; & *ejectione à templis suis*, ac si omnino præter meritum tuum, imò & præpter zelum domus Dei te domo tuā Judices à Parlamento designati exegissent! *Beati, inquis, qui habitant in domo suā, nec minùs beati qui non habitant in domo suā, si id id non habitant in domo suā, quia in domo tuā habitant.* E quibus verbis quis sanus sensus erui potest, qui non in illorum auctoritatem & integritatem irruat, & in justiciam impietatemq; iis nefariam exprobet, qui quantumvis invisi tibi sunt, adeo justī audiunt ut nullo corruptorio munere, vel latum unguem, à semitā justitiæ dimoveri possint: & adeo pū, ut nihil habeant antiquius quā ut domo Dei fideles dispensatores præfiant, qui *dent familiā fidē dimensurū suū tempore præfiant*, Luc. 12. 42. Et cum me facias illorum in te latae sententiæ (adeoq; ex tuo sensu, sceleris) participem, tui saltem, juris, præpropere præfationis reum: isthac calumniā in veritatē me, an in charitatem turpius peccaveris haud facile fuerit dijudicare. Dememinisse namq; non debes, & ut meus fert animus non potes, te sæpitis hanc mihi injuriam Romachabundè objecisse in colloquiis nostris, & toties me meam innocentiam sic asseruisse ut omnem istiusmodi suspensionem ex animo tuo penitus averruncarem. Sed adhuc surdo me cecinisse video, cum identidem recurrat, quasi sub cineribus (ut redacendi posset) recondita non retincta. Fortasse non tanti me facis ut tibi curæ sit Apologiam meam meminisse. Sed, ut ut apud

apud te vilescat æstimation mea, tuâ tamen interest iudicium tuum errori, charitatem livori aut invidiæ nequaquam prodere. Quod nè deinceps fiat, animæ tuæ & famæ meæ, hisce scriptis assertionibus (quarum Deum omniscium & omnipotentem te-rem appello,) consultum cupio: quas in memoria tuâ subsidium, & ad sapiendum inter nos eo de re dissidium in futurum, tibi chirographo meo consignatas mitto. Verba enim avolant, voce prolata, dum Litera scripta manet.

Primum, assero & assevero, me nunquam, quod memini, de Rectoriâ B. quicquam cogitasse, vel audivisse, multo minus ambivisse, priusquam vacantis Ecclesiæ præfectura mihi ab illis proponebatur quorum maxime intererat curæ animarum vigilantissime prospicere.

2. Cum delegatorum iudicium confessus, pro spoliatis Ministris Westmonasterii agentium, me tibi succenturiare designarent, non antè ab illis conclusum erat, neq; à me officium aut beneficium acceptum, quàm à delegatis iudicibus hujus Comitatus (qui te multârunt Rectoriâ) certiores facti eramus per Testimonium trinâ subscriptione illorum ratum, te fuisse 4^{to} Septembris antè exauktoratum.

3. Octobris 13. Autoritate, quæ summâ rerum potitur, missus & munitus, ad curam pastorem suscipiendam, huc me contuli, illud enim & Religio monebat, & mandabant ii qui me tibi successorem dabant.

4. Ad omnem injuriæ prætextum amoliendum adduxi mecum Decretum Exauktorationis tuæ Apographum, & Amanuensem ipsum, qui ex officio transcripsit, ut siquid dubitationis de causæ cognitione, discussione, aut conclusione oriretur, ille, qui omnibus interfuit, responderet, & respondendo tibi plenè satisfaceret, qui omnia iustissimo processu fuisse peracta testabatur, idq; tu, ex Decreto pro quintâ parte, partim nunc agnoscis. Qualiter autem hominem, dum contradicenti in os tibi obstitit, die Sabbati post concionem à te habitam, exceperis, convenit ut tu ad poenitentiam recorderis, & ut ille ad charitatem & indulgentiam obliviscatur.

5. Cum tu, per Petitionem ad Westmonasterienses Delegatos, moveres ut suum de & pro me Decretum, per aliquot dies suspenderent, prætextâ spe iudices Redingi sedentes Causam recognituros,

M. C. Delega-
torum Com.
Berk. Commen-
tariens.

cognituros, & sententiam suam in te latam rescissuros, me istius sollicitationis prorsus infcio, ideòq; in contrarium nihil moliente, Responsum ab amico, uti scribis, honorando accepisti, id nullo modo ab iis concessum iri.

6. Hoc nuncio accepto per Literas à me petisti (& ego assensum statim præbui) in ædibus Rectoriæ commorandi spatium ad 25 Martii, aut primum Aprilis. Et in iis professus es, *quandoquidem tibi Beneficio frui non liceret mihi libentius te cessurum quam alii cuiquam.* Veruntamen alias ita te geris, quasi

ludum exerceres tuo nomini cognatum, *Apo-*
didrascindam, alternatim occultando quod prodideras, & prodendo quod occultaveras. Nam tum antè tum ex eo tempore, conquestus es meam quâ polleo apud Parlamentum gratiam te jure tuo & facultatibus spoliâsse, aut jam spoliato spem restituendi omnem præcidisse; contrâ quàm vel expectabâs vel metuebâs si alii cuiquam pastori populum de Br.

Anglice, Hide and Seek. Junius autem sic describit. Apodidrasinda pueritia ludus quo obstrictis ei qui in medio sedes oculis ceteri in latebras sese abdunt. Mox dato signo dum ille latentes vestigat, ii ad sedem ejus tanquàm ad metam recipientes se pravertere illum satagunt. Jun Nomenclat. de lusor. p. 218.

concedidissent. Putabas enim, ut ex variis tuis dictis intellexi, adversariorum erga te animos emollicos, aut adversum te eorum potestatem enervatam, & judicum favorem tibi conciliandum fore, si cum alio athleta tibi colluctandum esset: cum luculentissime mihi constet (& quodocunq; cupis testatissimum tibi faciam) nisi ego antè 16^m Octobris huc appulisses, eodem ipso die redintegratam fuisse in te querelam coram iis judicibus qui sententiis ferendis & firmandis robora referre malunt quàm arundines: quod utiq; scivisses infelicitè si contigisset novato examine experiri, seu (ut verbo utar quod eventui magis congruat) periclitari. At si, ex sententiâ tuâ recognitio causæ concederetur, non illico voti compos fieres, nisi & Delegati Westmonasterienses reversionem sui ordinis definitivi recessioni deliberativæ (iterum fortasse recensendæ) lic accommodassent ut suæ autoritati prudentiæ & constantiæ non constarent; quod tibi, (si rationem non affectum consulas) non erat vel expectandum vel expetendum: cum quod multo minus est & tempestivius quàm deinceps fieri potuit, ubi ab amicis tui gratia petebatur, pernegârint: tempestivius inquam multo, tum quàm impræsentiarum, quia mihi chirographo & facto Rectoriæ

riz possessionem (undecim legis titulos sive puncta, ut parmia censet) tradidisti: & ego cautione sub gravi multâ teneor grandem pecuniâ summam pro bonis, valde carè dividendis, tibi die præfinito pendere.

Coronidis loco hoc unum ex antè dictis confectarium addam, viz. me nullam tibi injuriam intulisse, illum occupando (non aucupando) locum quem possidere diutius non potuisti: quia superior potestas quæ te officio & beneficio privavit, (quantillucunq; tu facis) de autoritate libertate, bonis, fundis, vitis, omnium utriusq; regni Angliæ & Hiberniæ subditorum decernit, in me utrumq; consulit. Utrumq; inquam, idq; summâ æquitate, sive populus spectetur sive minister. Quod ad populum, Servator Christus, *Marc. 6. 34. Commiseratione intima commotus est super iis qui erant ut oves non habentes pastores.* Ergo cum tibi non permissum sit docere populum, pietatis & charitatis erat eos aliis docendos tradere. Et quod ad Ministrum, *dignus est operarius mercede suâ, Luc. 10. 7.* inquit idem summus & solus doctor infallibilis. Nota, mercede suâ, quâ operarius est, nè dicas mercede tuâ, qui non operaris. Proinde dato sed non concesso, aliquid injustum in hoc negotio gestum esse, hoc equidem esset, mihi laboranti quintam decidi partem fructuum, & tibi, tanquam Pharaoni non laboranti, *Gen. 47. 24, 26.* eandem assignari. Sed instas te Rectorem hujus Ecclesiæ etiamnum esse, me autem Curionem tibi suffectum & annuo ducentarum librarum censu à te donatum. Sic qui tibi admodum favebat ex tuo ipsius ore in prandio funebri ante paucos dies prodidit. Respondeo, Si istius tituli (Rectoris scilicet) typhus arideat, tituli sine re, mihi quidem non displicebit, quandoquidem

1. Multi sunt Reges merè titulares, qui dominio potiri nunquam expectant quod titulo sibi quotidie vendicant.

2. Quia adeo benignum habeo Dominum qui domo discedit suâ ut mihi de idoneo habitaculo accomodet, & adeo munificum ut amplissimum salarium laboris (si non verborum pleonasmò magis quàm reverà, quod verendum est) largiatur.

3. Quia eo humilitatis se demisit, ut coccinatus Doctor cum sit, & linguarum peritiâ (quam in Literis ostentat) multis anti-

antiquorum Patrum eruditior, non dedignetur sub pullato Presbytero Curione suo Curionem agere; quod superiore septimana & alias dixit, etsi mihi soli, sine arbitris.

Hiscæ innocentiaæ meæ & calumniæ tuæ liquidissimis indiciiis (aliis, quæ Anglica tua petulencia importuna & petulca magis quàm ut ferri debeat, Anglicè fortassis extorquebit, in aliam occasionem reservatis) Parerga dimittam. De quibus jam satis, imò multo nimis nisi tibi, cujus vestigiis mihi erat insistendum, longè nimium in iis expatiari libuisset.

II. De Materia Causæ conjunctiore.

1. De vituperio tuo Precum conceptarum. 2. De Hookeri laude. 3. De laude Liturgiæ.

Jam ad ea quæ sunt Causæ affinia, gradu quamlibet diverso, descendam. Quædam enim eminens eam aspiciunt, quædam cominus. Prioris generis sunt 1. Vituperium Enthusiismi, seu extemporaneæ colocynthidis (ut vocas) in Precibus fundendis. 2. Laus Hookeri, totius æconomiaæ ceremoniarum assertoris studiosissimi. 3. Ipsius Liturgiæ Anglicanæ encomium.

Quod ad Primum attinet: videris dictæ illud acerbum in Preces conceptas, nulli verborum formulæ astrictas, de quibus inter nos est discrepans opinio, sic intorquere, quasi nihil interesset inter formulæ istius verborum servitutem & enthusiasticum, quem satis catachresticè, extemporaneæ vocis colocynthidis farraginem. Nam colocynthis hujusmodi res est, farrago plurium & diversorum, præcipuè granorum frumenti, compositio aut mixtura. Et illud sancti Prophetæ præzis religiosa probat, Cor meum bonam materiam meditatur, & lingua mea est graphium expediti scriptoris, *Psal. 45* 1. Verbaq; poëtæ & prophetæ ethnici (nam tales eodem titulo nunquam insigniuntur, *Tir. 1. 12.*) recta ratio dicitur,

Verbaq; prævisam rem non invita sequuntur,

non minus precibus ad Deum quàm concionibus ad populum competere. Et de Enthusiastico, utcuq; sint qui immediatum & sine omni cogitatione præviâ, præsentaneum Spiritus affectum jactent quem non habent; quos Sapiens assimilât nubibus & ventis sine pluvîâ, *Prov. 25. 14.* velim tamen ut nè superciliosè nimis de Precibus conceptis præcipientes sententiam, nè

Horat. de Art.
Poëtis.

fortè contumeliosè adeòq; periculosè impingas in prophetiam de Spiritus effusione inter orandum spiritibus nostris adminiculo; *Zach. 12. 10. Psal. 22. 8. Act. 2. 14. Rom. 8. 26.*

2. Hookerum effusionis laudibus sic evehis. *Habes Hookerum iudicii panè divini & modestiæ plusquam humanæ, in cuius iudicio mille Theologos, mille mille Scholasticos reperies. Iudicium illi suum patribus nostris reliquit: O si & modestiam nobis sitis reliquisset.* Si Hookerus tanti æstimandus sit, ob nihil ferè aliud quàm quòd de & pro Regimine Ecclesiæ & Liturgia scripsit, tibi quidem præstitisset hac controversiâ omnino superseedere & me ad illum ablegare informandum quàm hoc tibi & mihi negotium tam inutiliter facessere. Sed ignoscas mihi, Domine Doctor, si phantasiam tuam de iudicio Hookeri non agnoscam. Et fortasse tua tam immodica de illo prædicatio sic excipietur ut meiiosis de illo tuæ auxesi par, quasi lege talionis, referatur: secundum illud Solomonis, Qui benedicit amico suo vocè magna matè surgendo maledicto imputabitur ei, *Pro. 27. 14.* Ego quidem perfectis ejus quinque libris politia Ecclesiastica cum aliis opusculis, & accuratè notatis, ante annos viginti,

Richard Hooker, a Divine to be imitated for his modesty, temperance, meekness, and other virtues: and famous for his manifold commendation in learning, as his Books of Ecclesiasticall Polity set forth in English, and most worthy to be turned into Latine, may abundantly testifye. So Camd. Hist. of Queen Elisab. Ann. 1599. & 1600. p. 514.

Dr. Morien.

existimavi Autorem virum doctum, disertum, & modestum. Nec invidebo illi Camdeni encomium, nec gravabor ei marginalem sedem assignare, (etiãsi sint qui exuberantiam in illius verbis observent minimè probandam) ex tertia editione Anglica, utpote omnibus aliis locupletiore. Attamen hoc inter legendum me sæpius malè habuit quod multoties pro nervis & lacertis sive confirmationis causæ suæ sive confutationis absentiæ verborum phalaras & sententiarum apophoreta lectoribus proponat, & quod aliquando profiteatur se nolle rationibus ab adversario adductis respondere. Est & aliud quod in illo causatus est vir ob varia & perdocta ipsius dictata Anglica & Latina typis mandata apud exteros juxta & nostrates celebris, scil. nimis operosa & circumducta illius est obscuritas pleriq; in locis, quam affectatam ideòq; putidiusculam putabat; quàmq; adeò offensè tulit ut non potuerit suæ patientiæ imperare aut a genio suo impetrare ut vel primum Ecclesiastica

Politica

Politix librum perlegere sustineret: quem hac censurâ restrictum subtrahendè seposuit. Si non vis intelligi debes negligi. Idem vitium & multa alia in illo autore nigro carbone notantur ab aliis, præsertim a quibusdam Protestantibus generosis in Anglicis Literis ad ipsum Hookerum adhuc viventem datis, quibus dum Dr. Coivellus pro libris Hookeri se vindicem opposuit non ita fœliciter effectus est officio ut non suam æstimationem magis læserit quàm illius est opitulatus. Sed hæc missa facio, cum mihi non sit cordi rævis doctorum immorari, & tibi fortè cordolios fuerit refricare memoriam eorum quæ tuæ de Hookero censionis sic ex diametro repugnant. Hoc autem non esse omittendum, sed & dicendum & pressius in te urgendum iudico, Si modestiam Hookeri ita suspiciendam ducis, quare quæso tam segnitè & tot parafangis illum à tergo sequeris sine ulla æmulatione aut imitatione illius virtutis quem sic encomiis effers? quàm immodestè abs te dictum est, *mille Theologos mille mille Scholasticos in illo reperiri!* Num tu tot Theologos, tot Scholasticos legisti & tam accuratè ad comparationis titulinam exegisti ut possis sine arrogantiâ insigni talem sententiam ferre? Præterea quàm longè abes ab illius modestiâ quem ita luxuriosè laudas, cum in unis tuis Literis Latinis plura profuderis maledicta in eos quos pro adversariis habes quàm Hookerus in quinque suis libris prænotatis! quibus quantum ab ea lege cha iacis & candoris declinaveris quam inter nos in Literis materno idiomate dictatis sanciri cupiebas, aut cupere fingebas, tuum erit has cum illis conferendo verècundè recensere.

De Liturgiâ Anglicanâ.

3. Liturgiam Anglicanam cumulatiè laudas tum in Anglicis Literis tum in Latinis. In Anglicis, ais *Liturgiam Anglicanam maxime conducere ad gloriam Dei & populi salutare bonum promovendum non modò nostratum sed & Protestantium*

Your books be so long and tedious, as we verily think the like hard to be found, farre differing from the holy Scripture, and nothing after the frame of the Writings of the Reverend and Learned Writers of our Church. Your Prefaces and Discourses before you came to the question, are so long and mingled with all kinde of matters, that we may ask whether your meaning be not to shew your self some extraordinary Rabbi, or some great Pythagoras, that injoin your Scholars, or your adversaries, to five years silence before they can be perfect in your meaning: So in an English Letter of certain Gentlemen directed to M^r Hooker, and printed Ann. 1599. p. 44.

I desire to have
no gall in my
ink, and I hope
to find no gall
in yours.

omnium consensu. Deinde dicis fuisse multis annis Ecclesiæ Anglicanæ stolam seu pallam præcipuam ad ornamentum Ecclesiæ reformatæ & ad distinctionem earum à non-reformatis. In Latinis vocas codicem Liturgicum (mihi à te commodatum) *Patri tui* quondam gloriosissimam suppellectilem, quam præ oculis te charam habuisse semper & habiturum profiteris. Et proximis verbis me mones ut expandam ulterius, introspiciam, & in similibus spectem nihil me inventurum pollicaris quod idolum aus meum obiciat aut oculis representes, nisi forsan ipsa sculptura literarum pro superstitione Babylonica reputanda sit, & illud, *Non facies tibi sculptile artem Typographicam eliminare debet.* In his verbis quàm multa sunt quæ censoriam virgam iustissime merentur.

1. Quod dicis istam cultus divini formam (præ aliis) finibus præcipuis Dei gloriæ & populi saluti bono inservire: cuius contrarium solidissimis argumentis & luculentissimis exemplis alijs evictum iri in me recipis, quandoquidem nequeunt in hujus loci angustias sine notabili veritatis præjudicio coarctari.

2. Quia hoc ex consensu omnium Protestantium in communi asseris: quod nunquam legitimis testimoniis probatum dabis, cum nequeas opinor exemplum vel unius Ecclesiæ reformatæ extra nostram Anglicam & Hyberniam (Ecclesiâ profugorum ex Angliâ tempore persecutionis Marianæ exceptâ) proferre, quæ juxta illud præscriptum Deum publicè coluerit: quod proculdubio fecissent si tanti, ut tu refers, Liturgiam Anglicanam æstimassent.

3. Ubi Liturgiam stolam vel pallam ornamentum vocas Ecclesiarum reformatarum & distinctionem earum ab Ecclesiis non-reformatis, duriusculâ sanè catachresi uteris: cum stola seu palla sit indumentum personale superpelliceo & epomidi potius quàm Liturgiæ (merè reali) applicandum.

4. Commonitorium de expandendo, introspiciendo, intimius spectando Liturgiam importunè & inopportunè mihi obrudis, tanquam adhuc id mihi faciendum esset quod fortasse antequam tu ex ephebis excessisti & dudum feci sæpius & forsitan intimius attentius & accuratius, quàm tu qui formam istam deperis, i. e. ut

Lexico-

Lexicographi exponunt, perdere amas & quasi ad periculum pericundi.

5. Quod eam ab omni periculo Idololatriæ vindicare conaris hâc ratione, quia nullum *Idolum menti obijcit aut oculis representat*, perinde est ac si sol & luna & stellæ non fuerint Idola gentium, Angeli & Sancti Idola Papistarum quia neq; menti obijciunt neq; oculis Idolum representant. Consule quæso B. Apostolum Paulum, ubi docet *Idolum nihil esse in mundo*, 1 Cor. 8.4. & ex eo discō Idolum nihil esse quod Idololatriæ reatum habet extra mentem hominis cujus merum est figmentum: ideòq; si a scripto codice aut sculprâ effigie solis & in Idolum transeat, peccatum non est in scripturâ aut sculpturâ, sed in iis qui non honorant tantum sed etiam adorant, cujus tu culpam mihi videris arguendus sicut alter Micha *Judic. 18. 24.* eos queribundè prosequens, qui Deos, quos ipse fecit, abstulerant. Discis quim iniquè te ferre *Deum tuum ejici d. suo Tabernaculo*: ex quibus verbis cum antecedentibus & consequentibus ritè collatis promptum est colligere Liturgiam Anglicanam tibi Deum aut te Parlamento *dilectat* esse. Sic Græcus Textus habet, 2 *Tim. 3. 3.* quem Latinus reddit per calumniatorem. Tibi Deus est, si Deum dieis ejectum fuisse quando ejiciebatur Liturgia. Tu illis calumniator es, si, ut verba sonant, perditissimæ apostasiæ à Deo & amolitionis omnis Religionis è Templo crimen illis inferas. Quanto cautius moderatius in Anglicis Literis eâ de re scripseris recognosce: quod tu margine notatum probas hoc consuluit Synodus Parlamento, ut in Præfatione Directorii clarè constat: quod improbas nec fratres in Synodum coacti fecimus, neque ego feci aut facturus sum unquam. Possunt ex tuâ sententiâ citra culpam defectus & errata Liturgiæ modestè declarari: quod ego facere institui, illorum præcipuè causâ qui sic adamant ut omnem cultum publicum absq; illâ confidenter juxtâ ac impotenter damnent: quasi illâ demtâ *nihil aliud restaret quo Deo possit honorari*, quod de violatione Sabbati celeberrimus Ecclesiæ Genevensis doctor & pastor piè & patheticè pronuntiavit. Sed in istâ tuâ concessione sentire videris (quod mihi verum non videtur)

To lay the Liturgy aside is one thing, to revile it another; that a godly *Hezekiah* may do, if he think it a *Nehustan*: but this befits only a *Rabshakeh*: that may be out of obedience, this can be only out of presumption, or some worse principle.

Calv. Institut.
1.2.c.8. §. 29.

Hezekiam

Hezekiam scil. serpentem æneum contudisse quia *Nebuchian* erat: cum illud fecerit, ut apertissime patet ex contextu, quia usque ad dies illos *Isrælitæ* adolebant ei; 2 Reg. 18. 4. non quia *Nebuchian*: Nam illud verbum *Nebuchian* materiam æneam significat ex quâ conflatus erat ab initio: & Rex pius etsi sic vocavit quia tunc temporis nihil erat nisi *Nebuchian*, i.e. ænea serpentis imago, omni virtute salvificâ (quam antea relatione ad Christum habuit, Num. 21. 9 Job. 3. 14.) spoliata, ideo tamen comminuebat quia maiestatem Dei minuebat. Idololâtris thus ei adolentibus, quod Deo soli debuit offerri.

His quæ à te confusim in Literis tuis fundebantur ad methodum à me redactis & jam, prout merebantur, expensis & responsis, tandem ad reliqua deveniam: quæ duplici nomine mihi gratius obveniunt. Primo quia sunt causæ magis homogeneæ. 2. Quia brevitate suâ prolixitatem parergorum aliquâ ex parte compensabunt.

Hæc ad duo capitâ revocabo: alterum est Testimonium Scripturæ, alterum argumentum artificiale ex eo deductum. Testimonium Scripturæ pro Liturgiâ Anglicanâ proferes ex *Marc. 11. 14.* ubi Christus severam objurationem in vendentes & ementes in Templo stringit, his verbis, *Nonne scriptum est, domus mea domus orationis vocabitur omnibus gentibus? vos autem fecistis speluncam latronum:* quibus consona sunt quæ habentur *Matth. 21. 3. Luc. 19. 46. Isaia 56. 7. Jerem. 17. 11.* Caterum ex verbis Christi secundum Marcum extorques verius quàm elicis 14. quæsitâ, quorum pleraque sunt nodi in scirpo à te astricti, quibus commodè aptari possunt verba *Ciceronis, Rem meâ sententiâ minimè dubiam argumentando (seu potius quærendo) dubiam facis.* Ex istis quatuordecim duo tantum sunt eâq; postrema, quæ non ita longè petita nec à causâ aliena, Responsione (sed ea quidem brevissimâ) dignabor, hæc tamen præmissâ præmonitione. Cum ex Literarum tuarum Anglicarum ac Latialium collatione compertum habeam, in his rationis tuæ ductum verbis & phrasibus (undecunq; corruptis) mancipari; in illis verba potius rationi subservire; in his te iracundiæ æstu abripi & in devia & præcipitia ferri; in illis mente sedatiore duci, ideôq; magis cautè prudentérq; procedere:

qno ai sicut
e redi et
si dicitur
Cicero de natura
Deorum, l. 3.
p. 143.

cedere: & cum superius rationibus & exemplis comprobaverim multo convenientius & fructuosius hanc de Anglicâ Liturgiâ controversiam Anglicè quam Latine disceptari posse: Institutum esse meum profiteor meas partes congruenter agere tam in oppugnandâ superstitione, vel servitute potius, istius Liturgicæ precandi formulæ, quàm in pietate & libertate precum conceptarum, quas tu fannis planè Lucianicis excipere soles, propugnandis. E duobus istis quæsitis (reliquis 12. in alium locum sive censendis sive respondendis commodiorem, rejectis) alterum, mihiq; prius, est

Annon omnibus gentibus necessarium sit instituire formam orationis publicæ? Respondeo

Si de omnibus gentibus omni tempore in quæsito quæras, necessarium esse nego; qui enim materiam habet substratam, quemadmodum in directorio exhibetur, si habilis & idoneus sit Minister ad ministerium Evangelicum obeundum, formam ei addere, haud difficile fuerit: ut in concionibus formandis, quarum materiam non formam ex sacrâ Scripturâ depromere debent & solent concionatores orthodoxi omnes: qui tenentur precationi æquè ac prædicationi sese jugiter dedere, quemadmodum Apostoli in concilium cum multitudine discipulorum congregati sanciebant, *Act. 6. 2, 4.* idèq; non est necessarium ut qui ad ministerium Spiritus Evangelicè vocantur & ad illud officium benè gerendum & exequendum a Deo instruuntur orando magis quàm concionando & perorando ad verborum fascias & serperas tra redigantur.

Alterum Quæsitum est, *An forma Orationis publicæ ritè instituta possit omnino exterminari sine scandalo & sacrilegio?*

Hic ipse tu respondes postea Aristotelicè definiendo quod Socraticè præ te tulisti tantum quærendo indagare. Sic enim exterè concludis argumentum ex Christi verbis, quod alterum est e duobus quibus tibi à me respondendum esse duxi & dixi. Proinde, inquis, *Liturgiam excommunicare ex communione Sanctærum nihil aliud est quàm contrahere reatum scandalis propter omnes gentes quibus necessario sic orandum est, & sacrilegiū propter domum Dei quæ est domus Orationis.* Respondeo

1. Ubi quæris de formâ orationis publicæ ritè institutâ præ-

supponis, quod ego quidem non concedam, Liturgiam Anglicanam sic fuisse institutam.

2. Si pro temporum ratione & necessitate ritè fuisset instituta, non continuo sequitur ritè fuisse observatam, multo minus perpetuo observandam. Nam in primâ Reformatione, ut commemorat Camdenus, ob inopiam Doctorum Protestantium multi Mechanici, non minus Literatum rudes quàm crassissimi Pontificii sacrificii, Beneficii, Dignitatibus, & Præbendis donati erant, & ab officina ad animarum curam vocati: in quos Hieronymi censura stringi potuit? Erant prius imperitissimi Magistri quàm doctorem discipuli: quorum ignorantia non Liturgiâ tantum sed & Homiliis consultum erat, materiâ & verbis aliunde suppeditatis quæ proprio Marte ipsi non poterant exhibere. Sive populo ad Deum preces fundendæ essent, sive à Deo ad populum verbum ipsius esset annunciandum. Num ideo convenit ætate nostrâ, Doctorum orthodoxorum copiam beatiore, ejusmodi cæcis ducibus gregem Domini ducendum, & adeo multis magistris docendum committere, & ut Homiliis injunctis conciones cedere rogerentur? quod idem esset ac si validi & vegeti grabis, cum infirmis & mancis, uti rogerentur.

3. Quando Liturgiâ Anglicana, ut publici cultus forma esset primum decernebatur, talis erat non qualem optabant optimi, sed potius qualem admittebant pessimi eorum quibus, in Parlamento confidendis, vota definitiva comperiebant: in quo plurimi erant qui veteris superstitionis fermento adhuc inficiebantur: quorum sive infirmitati sive pervicaciæ partim metu partim astu mos gerebatur: quod non obseuse innuitur in colloquio Aula Regia Hamptonienâ habito, Anno 1603.

4. Ubi in conclusione Pyrrhonis personam exuis & Peripatetici induis audacter inferendo & asserendo *Liturgiam excommunicari à communione Sanctorum*, &c. Vide quàm multa pecces.

1. In eo quod Liturgiam à communione Sanctorum excommunicari

Gamd. Nistor.
Elisab. Regis.
1.1. Ann. 1559.
P. 30.

Hieronym. ad
Demetriad. tom.
1. P. 71.

The King excepted, urging and pressing the words of the book, that said they could not but intend a permission and suffering of women to baptize. Here the Bish. of Worcester said, that indeed the words are doub. full. because otherwise perhaps the book would not have passed in the Parl. & for this he cited the testimony of my Lord Archbishop of York. So in the summe of the Conference at Hampton Court. p. 4, 15.

municariis statuis: quasi sanctiores essent illi qui superstitione occaecati communionem istius eolitis, omni alioque si pannus esset menstruus, spreto, mordicus nituntur retinere, quam alii qui puriorem & pleniorē reformationem suspirantes eam aver-
santur.

12. Quia dicitur omnibus gentibus necessariam esse istam Liturgiam, quam excommunicatam queris: cum maxima pars gentium Christianarum non agnovit, imò ne novit quidem. Efficat Symbolorum Fidei (quoad confessionis formam) fuit & adhuc est copiosa varietas, quam notat Perkinsus in sua Demonstratione Problematis & alibi dinumerat supra 60 Symbola: sic Liturgiarum est adeo numerosa diversitas ut ad tria tantis grandis volumina accreverint, edita Duaci apud Bellerum Anno 1605. Et in nostrā Angliā quando illi ad clavem Ecclesiae sedebant qui maximē unitate fidei & cultus gloriabantur, diversae erant precandi formulae: scil. Sarisburiensis, Herefordensis, Bangorensis, Eboracensis, Lincolnienfis; tot enim recensentur in Praefatione Precum ab Edvardo sexto editarum.

13. Quia eos scandali reos arguit qui Liturgiam istam ab Ecclesia amoverunt: cum si scandalum omnino sit non est certē datum ab iis sed ab aliis acceptum, qui parum ut Idolam potius quam per eam Dominum colere consueverunt. Et si melloris partis potius quam majoris ratio sit habenda, dici verius potest auferri quam dari scandalum, istud Eridis pomum ē Templo efficiendo. Et reverā quidam qui ex officio tenebantur Liturgiae illius aetimationem inviolatam quoad poterant tueri, vi veritatis tandem victi, fassi sunt nunquam cum ista formula eorum munium Precum Ecclesiae communem pacem coalituras: quod mihi ante annos duodecim contra Liturgiam sicut nunc disputanti, non dubitavi agnoscere De *Edmundo Mathew* vir doctus & ingenuus, Cestriensium Cancellarium ultimus.

14. Quia gravissimum Sacrilegii crimen Reformatoribus Ecclesiae, insigni tua temeritate impactum, quatuor tantum verbis, *Domus mea Domus orationis*, plenissime a te probatum reus: quod sine dilucidā & nervosa confirmatione obicere non debuisti. Et, ne totum idem more agam Societatis Ischando,

Perkins. Vol. 2.
p. 585.

Perk. Vol. 2.
p. 262.

Perkins. Vol. 2.
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Perkins. Vol. 2.
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nonne Liturgia dictatum est humanum? & nam eodem loco erit apud nos quo eloquia divina, quæ sunt infallibilia? nonne in 39 Articulis fidei unus est, viz. vicesimus primus, qui docet generalia Concilia errare posse, imò & aliquando errasse in rebus ad Deum spectantibus? quidni de illis Theologis idem dici possit, qui infra Concilium nationale aut provinciale constituti, Liturgiam composuerunt Anglicanam?

Mihi cerè compertissimum est & illos nonnunquam errasse, imò & in hoc opere, quo de inter nos præsens controversia vertitur, emendanda admisisse. Proinde Possessio quam in Ecclesia obtinuit, licet plurium annorum præscriptione confirmata, ad eam orandi formulam perpetuo stabiendum parum valet, si iustæ exceptioni sit obnoxia. Nam ut Tertullianus statuit, *Quicquid adversum veritatem sapit id hæresis est, etiam vetus consuetudo*. Et si tibi sacrilegi sint omnes qui quippiam tollunt quo Ecclesia donabatur, quid existimas de Rege Jacobo, veterem Bibliorum Sacrorum versionem cum Annotationibus Genevensibus auferente? aut de Rege Carolo, Psalmos metricè à Patre suo compositos, cantandos Ecclesiæ commendante? qui si quemadmodum proposuit obtinuissent, prior si non venustior multo proculdubio vetustior canendi forma protinus à Templo exulasset. Et quid de teipsâ statues? Nem tu tibi sacrilegus es, qui Homilias in Ecclesiâ legendas, etiam ubi non desunt conciones, quemadmodum Regi Jacobo placuit in Colloquio Hamptoniensi, diutino silentio sepelivisti?

Dices forsân Reges illos non tam abstulisse quàm in melius mutasse sacra Ecclesiæ; ut qui calicem stanneum à mensâ Dominicâ submovit & argenteum substituit: & teipsum consimili ratione sacrilegii crimine purgabis, quia pro Homiliis populum concionibus instituisti. Sæpe tibi mens sit, mente saltem concedis non nullâ necessitate teneri priorem orandi formulam retinendi. Sed ilico replicabis eos qui Liturgiam sustulerunt, nullam aliam, quæ ejus vicem vel defectum suppleat, suffecisse. Fateor, ita tamen ut hanc objectionem me antè prævenisse putem in responsione ad prius quæsitum; quam tibi facilius erit ibi relegere, quàm mihi, denuo scribendo, commemorare.

IV. De Fine & effectu, &c.

Quarta pars responsionis superest de fine & effectu dissertationis.

Tertull. de
land. virg. tom.
x. p. 57.

Colloq. Hamp.
colloq. 2. dici.
p. 57.

lionis nostras: quæ est tua satisfactio mod. solutione dubiotum;
& ut in foro conscientiarum commoveatur & dirimatur. Sed in
Literis tuis, præsertim Latinis; ita mihi videris obstinavisse ani-
mum, ut tibi satisfacere, hæc in re, idem esse sentiam ac animum
integrum truncum aridum irrigare: quod præfectus quidam
Pontificius rioni suo dedit in mandatis, obedientiam cæcæ exer-
cenda causâ, ut habetur in Epistolâ Ignatii Loiolæ Jesuitarum
Patriarchæ de obedientia cum regulis illius Societatis excusâ.
Ideoq; mihi decretissimum est bonas horas uti nunc in hæc causâ,
posthac non prodigere. Nihilominus si tibi animus est tuam o-
stentandi facundiam Latinam, & meam in eadem lingua, si ve in-
fantiam, si ve facultatem ulterius pertingendi, non detrectabo
privatum inter nos congressum, nec apertam coram arbitris,
communi consensu nostro deligendis; etiam si existimem huius-
modi logomachiam pueris potius, sub ferula tirocinium agen-
tibus, aut neotericis rhetorculis ad pluteum declamantibus quam
nobis, Theologis veteranis, convenire.

Ut tandem manum de tabulâ tollam, hoc tantum ad culpam
tuam elevandam non in totum cluendam, attexam; viz. quod
te ipsum revocas feracientem mente & calump. & monestum in-
cussas, imò & exoludis domum Domini devorantis; & agnosca
te maximam esse partem eorum quos perstringis, ut æquitati suæ
censeat quod tibi ipsi in istâ impietate displiceas.

Qua tuâ, verbo tenus, *avertamur*, ut antea superstitiosâ
devotione, Franciscum sanctâ hypocrisis referre videris, furem,
lupum, asinum, fratris nomine salutantem: de qua, ut obiter
annotem, Vincentius Belyacensis caput unum inscribit, cujus
titulus est, *De Sanctâ Hypocrisi Francisci*. Quod hypocrisin
monacho monachorum fundatori tribuit, satis id quidem con-
venienter; at quod hypocrisin Sanctam nominavit, cum hy-
pocrisis & sanctitas asynclata sint, discordem prorsus facit
quæ, qualis est Petri Damiani, ubi Heldebrandum Gardinalem,
postea Papam Gregorium septimum, sanctum suum Satanam
appellat. Quî enim credam, ut ad te de brevi diverticulo re-
deam, hæc tam probrosa sincere & ex animo te confessum esse?
Proculdubio si quisquam serio dicam tibi scriberet, & tanti cri-
minis reum deferret, modò tueri posses innocentiam loquendo
tacendo nolles infamix litare. Neq; quenquam opinor, nisi

*Habere eadem
historia apud
Johannem Cus-
pianum l. 4 c. 24.*

*1019 in libro
admon.
1019. 1019. 1019.
1019. 1019. 1019.
1019. 1019. 1019.*

*Frater sur. fra-
ter lupe, frater
asina! Sedulim
apol. pro lib. con-
formis l. 1 c. 12.
& l. 3 c. 28.
Vincem. Belya-
censis Episcopus.
Spec. hist. l. 19.
c. 105.
Petrus Dam. l. 1
Epist. 26. A-
lexan. 2. scriptis.*

pland cerebrosum, criminationem tuam, adeo sceleratam, ideo
patienter latum, quod tu in societatem sceleris aliorum
concedas, nullo arbitrio tui, nullo, nulloque, nulloque.

Una restat ratio eos placandi quos calumniosa diacritate in-
ferre poterant Litera Latina: nempe quod eas ais fuisse in-
somnium notum viris, aut iniquis hominibus in somnium pre-
cipitanti animo & calamo projectas. At quis tibi tam aeres in-
mouloz admovit, aut eo necessitatis te adegit, ut quemadmodum
dicit Erasmus, abortire malles quam parere?

Sed tempus iam appetit extremam descriptionis periodum par-
turiendi, quod, obretricante hac cautione, confestim fiet.

Non inquit seres, spero, hac a me, ut habet Poeta Comicus,
non dicta tibi sed impulsasse. Et si culpa est respondisse, major est
ut ait Augustinus provocasse: & provocasti sepius ante primas
Literas tibi a me missas: non tamen me sic commotum sentio
ex tuis sive dictis sive scriptis, ut non sim patatus in quacumq;
disceptatione cum Oratore & resellere sine pertinacia & sine
invidiâ reselli.

Faxit Deus ita veritati indagandæ studeamus, ut ne concer-
tationibus nostris Charitatem, gratiosæ illius triados coryphæum,
1 Cor. 13. vlt. amittamus. Sic precatur, & subscribit verbis tuis,
sensu tamen suo

Tuus in Christo Frater, licet hand usq;
ad aras: quia te sapè in adgeniculatam
esse non sine causa susceor: quod me nun-
quam fecisse scio.

- Sectio 1. *Scriptiois an/a. Literarum Anglicarum & Latinarum quas D. H. scripsit comparatio & contradictio. Rationes utriq; respondendi.*
 Sectio 2. *Synopsis brevis totius Responsionis: & I. De occasione & causis quas de mutationi sermonis Anglici pro Latino praelexis: ubi queritur, Consultiusne sit ventilare quaestiones de Caeemon. Anglic. Anglicè an Latine.*
 Sectio 3. *De Doctorum modo tractandi Controversiam Liturgicam. De parergis, praecipue verò de invectivis. 1. In Exercitum. 2. In Parlamentum. 3. In Ministros. 4. In haereticos concionatores.*
 Sectio 4. *Quinta Doctoris invectiva; quâ invehitur in Judices delegatos, de Recloriâ de Br. sibi ademâ & in me collatâ, ubi processus legitimus ostenditur, & possessoris introitus ab injustâ & praeproperâ pensatione vindicatur.*
 Sectio 5. *De materiâ causae conjunctiore.*
 1. *De Precibus conceptis falsè perstrictis.*
 2. *De Hookero hyperbolice laudato à Doctore.*
 Sectio 6. *De Liturgiâ Anglicanâ quàm multa peccet Doctor.*
 Sectio 7. *De variis Quæstis Doctoris; praecipue duobus, quarum alterum est. Anon omnibus Gentibus necessarium sit instituere formam Orationis publicae. Alterum, An forma Orationis publicae rite instituta possit omnino exterminari sine scandalo & sacrilegio.*
 Sectio 8. *De fine & effectu dissertationis de Liturgiâ: & de confessione Doctoris fucatâ & frivola.*

Imprimatur,

Joseph Caryl.